

E

II

II

Primer. Salisbury. English. 1538

STC 16004

Hoskins, no. 135

Sayle III, no. 6237

BST. Cat. (Liturgy), col. 193

unique





E

II

II

Primer. Salisbury. English. 1538

STC 16004

Hoskins, no. 135

Sayle III, no. 6237

BST. Cat. (Liturgy), col. 193

unique



W. G. B. B. —

Rebound by Bedford

Aug. 1886

From Philadelphia

C35. b. 12

Copies: Brit. Museum (imperf.)

Camb. Univ. Lib. (imperf.)

Brookline  
Library

Folger (H H copy)

Mr. W. H. Gibbs

Aldenhurst sale

(Sotheby Mar. 24, 1937)

lot 289)



**¶** Hereafter fo-

loweth the Prymer in Englyshe sette  
out alonge/after the vse of Sarum.





God be in my hede  
 And in myn vnderstandynge,  
 God be in myn eyen  
 And in my lokynge  
 God be in my mouth  
 And in myn spekyng.  
 God be in my herte  
 And in my thynkyng.  
 God be at myn ende  
 And at my departyng.



# An almanacke for .xxiiij. yeres.

Sumers annoz.	Pascha.	Quene's numers.	Altera Do minicals	Dates.
m.d.xcviij.	i. Apryl	xcviij	A	
m.d.xcviij.	xxi. Apryl	xix	B	
m.d.xcxi.	vi. Apryl	i	C	
m.d.xl.	xxviij. Mar.	ij	D	
m.d.xli.	xviij. Apryl	iii	E	
m.d.xliij.	ix. Apryl	iiii	F	
m.d.xliij.	xxv. Mar.	v	G	
m.d.xliij.	xij. Apryl	vi	H	
m.d.xlv.	v. Apryl	vii	I	
m.d.xlvi.	xxv. Apryl	viii	K	
m.d.xlvij.	x. Apryl	ix	L	
m.d.xlvij.	i. Apryl	x	M	
m.d.xlix.	xxi. Apryl	xi	N	
m.d.l.	vi. Apryl	xii	O	
m.d.li.	xxix. Mar.	xiii	P	
m.d.lij.	xviij. Apryl	xiiii	Q	
m.d.liij.	ij. Apryl	xv	R	
m.d.liij.	xxv. Mar.	xvi	S	
m.d.lv.	xiiij. Apryl	xvii	T	
m.d.lvi.	v. Apryl	xviii	U	
m.d.lviij.	xviij. Apryl	xix	V	
m.d.lviij.	x. Apryl	i	W	
m.d.lx.	xxviij. Mar.	ij	X	



# January.



**T**he fyrst .vi. yeres of mannes byrth & aeye  
 May well be compared to Januere.  
 For in this month is no strength no courage  
 More than in a chylde of the aeye of .vi. yere.

**I**n January The nyght is .xvi. houres  
 and the daye is .viij. houres.

**A** Circumcysion.

**b** Octaues of Saynt Stephan

# January.

xi c octaues of saynt Johan  
 d octaues of Innocentes  
 xix e octaues of saynt Thomas martyr  
 viij f Epphange  
 g saynt Felyx and January  
 xvi h saynt Luciane  
 b h saynt Joyce  
 c saynt Paule heremyte  
 xiiij d The Sonne in aquarius.  
 ij e saynt Archade martyr  
 f octaue Epphange. Hylary.  
 x g saynt Felyx preest  
 h saynt Maure abbot  
 xviij b saynt Marcell bysshop of Rome  
 viij c saynt Anthony  
 d saynt pylca byrgyn  
 xv e saynt wulsteyn bysshop  
 iij f saynt Sebastian and fabyan  
 g saynt Agnes virgyn  
 xij h saynt Vincent martyr  
 i b saynt Emerencyne  
 c saynt Tymothe  
 ix d Conuersyon of saynt paule  
 e saynt Polycarpe bysshoppe  
 xvij f saynt Iuliane bysshop  
 vi g saynt Agnes the seconde  
 h saynt Malary bysshoppe  
 xiiij b saynt Basilidis quene  
 ij c saynt Saturnis and victor

ij  
 iij  
 b  
 vi  
 viij  
 viij  
 ix  
 f  
 xi  
 xij  
 xiiij  
 xv  
 xvi  
 xvij  
 xix  
 xx  
 xxi  
 xxij  
 xxiiij  
 xxv  
 xxvi  
 xxvij  
 xxviii  
 xxx  
 xxxi

# February.



The other. vi. yerres is lyke February  
In the ende therof begynneth the sprynge  
That tyme chyldren is moost apt and redy  
To receyue chastisemēt/nature & lernynge.

**FI** February. The nyght is .xliij. hou  
res/ and the daye is .x. houres.  
To saynt byrgit virgyn  
e Puryscracyon of our Lady.

February.

xix f saynt blase byschoppe  
 viij g saynt gylberte  
**A** saynt agache byrgyn  
 xvi b  
 b c saynt angule byschoppe  
 d saynt paule byschop  
 xiiij e saynt appolyne virgyn  
 ij f saynt scolastica virgyn  
 g saynt eufraſye virgyn  
 f **A** The Sonne in wyces.  
 b saynt wolfran byschoppe  
 xvij c saynt valentyne martyr  
 viij d saynt faustyne and ionyte  
 e saynt Juliane virgyn  
 xv f saynt polycrone byschoppe  
 iij g saynt symeon byschoppe  
**A** saynt sabyne martyr  
 xij b saynt myldrede virgyn  
 i c lxx. martyrs  
 d cathedra of saynt peter  
 ix e **A** locus bifert.  
 f Mathys apostle.  
 xvij g Inuencion of saynt paule  
 vi **A** saynt nestor byschoppe  
 b saynt auspyne  
 xiiij c saynt oswalde byschoppe

iij  
 iij  
 b  
 vi  
 viij  
 viij  
 ix  
 x  
 xi  
 xii  
 xiiij  
 xiiij  
 xv  
 xvi  
 xvij  
 xvij  
 xix  
 xx  
 xxi  
 xxii  
 xxiiij  
 xxv  
 xxvi  
 xxvii  
 xxviii

Magpl.

A iij

# Marche.



Marche betokeneth the. vi. peres folowynge  
 Crapeng the erthe wt pleasaunt verdure  
 That season youth careth for nothynge  
 And without tought woth his spoite & pleasure

**RI** Marche. The nyght is. xij. houres /  
 the daye is. xij. houres.

ij d saynt Dauid byshoppe  
 e saynt Chadde byshoppe

ij  
 ij



# Marche.

xi	f	saynt Martyne	iii
	g	saynt Adryane	iiii
ix	A		v
viii	b	saynt byctor and byctoryne	vi
	c	saynt perpetue and felycite	vii
vii	d	deposicion of saynt Felix	viii
vi	e	xl. martyres.	ix
	f	saynt Agape byrgyn	x
v	g	saynt Quiryn and candide.	xi
iv	A	saynt Gregory bysshop of Rome	xii
	b	saynt Theodoze matrone	xiii
iii	c	The Sonne in Arie. Equoc.	xiiii
	d	saynt Longinus marty.	xv
ii	e	saynt Dylary and Tacioan.	xvi
	f	saynt Patrycke byshoppe	xvii
i	g	saynt Edwarde kynge	xviii
	A	saynt Joseph	xix
	b	saynt Luthberte abbot	xx
	c	saynt Benet abbot	xxi
	d		xxii
	e	saynt Theodoze preest	xxiii
	f	saynt Agapite marty.	xxiiii
	g	Annuncyacion vt our lady. ii	xxv
	A	saynt castor marty.	xxvi
	b		xxvii
	c	saynt Dozathe byrgyn	xxviii
	d	saynt byctoryne	xxix
	e	saynt Quirine	xxx
	f	saynt Albelme byshoppe	xxxi



Apryll



The next. vi. pere maketh foure and twety  
And figured is to ioly Apryll  
That tyme of pleasures mā hath moost plēty  
Fresche and louyng his lusses to fulfyll.

**AD** Apryll. The nyght is. x. houres / and  
the daye is. xiiij. houres.

¶ saynt Theodoze birgyn  
¶ saynt Mary Egypcyan

xv

iiij

i

ij

# Apryll.

	b	saynt wycharde bysshoppe		ix
xi	c	saynt Ambrose bysshoppe	ix	xix
xii	d	saynt Martinian & martia.	i	x
xiii	e	saynt syrt bysshop of Rome		xi
xiv	f	saynt Euphemye	ix	xii
	g	saynt Egesippi & his felowes		xiii
xv	A	saynt perpetuus bysshop	xv	xiv
xvi	b	passyon of seven virgyns	vi	xv
	c	saynt Guthlake		xvi
xvii	d	The Sonne in Tauro.	xvii	xvii
xviii	e	saynt Iulius bysshop of Ro.	ix	xviii
xix	f	saynt Tiburth and valarian.		xix
	g	saynt Oswalde archbysshop	xi	xx
xx	A	saynt Isydore		xxi
xxi	b	saynt anicete bysshop of Ro.	xix	xxii
xxii	c	saynt Eleuther bysshop.	xix	xxiii
	d	salphegi bysshop & martyr		xxiv
xxiii	e	saynt victor bysshop of Rome		xxv
xxiv	f	saynt Symeon bysshoppe		xxvi
	g	saynt Sother		xxvii
xxv	A	saynt George martyr		xxviii
xxvi	b	saynt wylfryde bysshop & martyr		xxix
xxvii	c	Marcke Euangelist		xxx
xxviii	d	saynt Clete bysshop of Rome		xxxi
xxix	e	saynt Anastase bysshoppe		xxxii
	f	saynt vitall martyr		xxxiii
xxx	g	saynt peter of Apillon		xxxiv
xxxi	A	saynt Erkenwalde		xxxv

Maye.



As in the mōth of Maye all thyng is i myght  
 So at .xxx. yeris man is in chyef lykynge  
 Pleasaunt and lussy/to euery mannes syght  
 In beaute and strength/to women pleasyng.

**FI** Maye. The nyght is .viij. houres/  
 the day is .xvi. houres.

fi d Phylpp and Iacob apostles,  
 c Athanale byshop

i  
ij

# Maye.

ix	d	Inuencion of the crosse	ix
vij	e	Festum cozone spine domini	vij
	f	saynt Godarde	v
xvi	g	saynt Iohan ante portam latinam	vi
v	<b>A</b>	saynt Iohan of Beuarlay	vij
	b	apperynge of saynt Mayghell.	vij
xv	c	Trans. of saynt Nicholas	ix
iiij	d	saynt Gordine and Epimach	x
iiij	e	saynt Anthony martyr	xi
x	f	Accei/achilei/and pancrati	xij
	g	Servatius confessor	xij
xviiij	<b>A</b>	The Sonne in Gemini.	xviiij
vij	b	saynt Ilydoze martyr	xv
	c	saynt Blandyne byshop	xvi
xv	d	Trans. of saynt Bernarde	xvij
iiij	e	saynt Diolcoz martyr	xvij
	f	saynt Distani byshop and confessor	xix
xij	g	saynt Bernardine.	xx
i	<b>A</b>	Helpe quene	xxi
	b	Iuliane virgyn	xxij
ix	c	saynt Desyderij martyr	xxij
	d	trans. of saynt Franceys	xxiiij
xvij	e	saynt Aldelme byshoppe	xxv
vi	f	saynt aussayne	xxvi
	g	saynt Bede preest	xxvij
xiiij	<b>A</b>	saynt Germaine byshoppe	xxvij
iiij	b	saynt cozone martyr	xxix
	c	saynt felyx byshop of Rome	xxx
xi	d	Petronille virgyn.	xxxi

Maye.



As in the mōth of Maye all thyng is i myght  
 So at .xxx. yeris man is in chye lpyng  
 Pleasaunt and lussy / to euery mannes lyght  
 In beaute and strength / to women pleasyng.

**I**n Maye. The nyght is. viij. houres /  
 the day is. xvi. houres.

**fi** d Phylipp and Iacob apostles.  
 c Athanase byshop

i  
ij



# Maie.

xi	d	Inuencion of the crosse	liij
vij	e	Festum corone spine domini	liij
	f	saynt Godarde	v
xvi	g	saynt Johan ante portam latinam	vi
v	A	saynt Johan of Beuarlay	vij
	b	apperynge of saynt Myghell.	vij
xij	c	Trans. of saynt Nicholas	ix
ij	d	saynt Gordine and Epimach	x
	e	saynt Anthony martyr	xi
x	f	Acree/achilei/and pancrati	xij
	g	Servatius confessor	xij
xvij	A	The Sonne in Gemini.	xij
vij	b	saynt Ilydoze martyr	xv
	c	saynt Blandyne byshop	xvi
xv	d	Trans. of saynt Bernarde	xvij
liij	e	saynt Dioscor martyr	xvij
	f	saynt Distani byshop and confessor	xix
xij	g	saynt Bernardine.	xx
i	A	Helene quene	xxi
	b	Iuliane virgyn	xxij
ix	c	saynt Desyderij martyr	xxij
	d	trans. of saynt Franceys	xxij
xvij	e	saynt Aldelme byshoppe	xxv
vi	f	saynt aussayne	xxvi
	g	saynt Bede preeft	xxvij
xliij	A	saynt Germaine byshoppe	xxvij
ij	b	saynt corone martyr	xxix
	c	saynt felyx byshop of Rome	xxix
xi	d	Petronille virgyn.	xxxi



June.



In June all thyng falleth to ryppenesse.  
 And so dooth man at xxxvi. yere olde.  
 And studyeth for to acqwyre rycheffe.  
 And taketh a wyfe to kepe his housholde.

**I**n June. The nyght is. vi. houres. And  
 the day is. xviij. houres.

**R**ecomede martyrs  
 f Marcellyne and Peter

# June.

**bth** g saynt Erasmus  
**ebi** H saynt petroce  
**b** b Boniface and his felowes  
**c** c Mellone archbysshoppe  
**ctij** d Translacyon of s. wilstane  
**ij** e Mederde and gilderde  
**f** f Translacyon of s. Edmund  
**g** g yuon confessor  
**H** Barnabe apostle  
**rbth** b Basylde/nerpne/s nabo.  
**bth** c Anthony. The sonne in cancer  
**d** d Basyl byshoppe  
**eb** e Wyte/Modeste & crescenty  
**ctij** f Translacyon of saynt rycharde  
**g** g Saynt botulphe  
**ctij** H Marcellus and marcellian  
**i** b Geruasius and iothasius  
**c** c Translacyon of s. Edward  
**ix** d walburge virgyn  
**e** e saynt Albane martyr  
**rbth** f Saynt Audye Wygill  
**bi** g The Baptysme of John Baptyst  
**H** Translacyon of elegy bys.  
**ctij** b John and Paule  
**ij** c Saynt crescent  
**d** d Leo byshop of Rome  
**xi** e Peter and Paule apostles  
**f** f Commemoracyon of Paule

**ij**  
**ctij**  
**b**  
**bi**  
**bth**  
**bth**  
**ix**  
**f**  
**cti**  
**rb**  
**ctij**  
**ctij**  
**eb**  
**ebi**  
**rbth**  
**rbth**  
**ix**  
**ix**  
**cti**  
**ctij**  
**ctij**  
**rb**  
**rbth**  
**rbth**  
**rbth**  
**rbth**  
**ix**  
**ix**

July.



At. fl. pere of aege or elles neuer  
 Is ony man ende wed with wysdome.  
 For than forthon his myght fayleth ever.  
 As in July dooth every blossome.

**I** July. The upghet is. viij. houtes / and  
 the day is xvi. houtes.

xix g Octa. Johñ baptyst  
 viij A Wyltacyon of our Lady

# July

**rbj** b Translacyon of Thomas apostle.  
**b** c Translacyon of saynt martin.  
**rbj** d 3oe virgyn and marty  
**h** e octa. apost. peter and paule.  
**h** f Translacyon of Thomas marty  
**f** g Deposicion of saynt grymbalde  
**rbj** **A** Chyrlly byshoppe  
**h** b Seuen brether martyrs  
**rbj** c Translacyon of saynt benet  
**h** d Rabor and felyr  
**rbj** e Pryuate marty  
**h** f The sonne in Leo.  
**rbj** g Translacyon of saynt swoythune  
**h** **A** Saynt osmund  
**rbj** b Ikencme kyng  
**h** c Arnulphe byshop.  
**rbj** d Ausyne and Justyne  
**h** e Saynt margaret virgyn.  
**rbj** f Maryrede virgyn.  
**h** g Mary magdalen.  
**rbj** **A** Appolynarius byshoppe.  
**h** b Chyryne virgyn. **Augyll.**  
**rbj** c James apostle. **S. Chyrylofer.**  
**h** d Anne mother of our Lady  
**rbj** e The seuen sleepers  
**h** f Sampson byshoppe  
**rbj** g Felyr and his felowes  
**h** **A** Abdon and sennes  
**rbj** b Bermayne byshoppe.

August.



**T**he goodes of the erthe is gadred ever more.  
 In august so at .xlviij. pere.  
 Man ought to gather some goodes in store.  
 To susceyne aeger that than draweth nere.

**I**n august. The nyght is .x. houres/and  
 the daye is .xiiij. houres.

viiij c Lammas daye

xvi d saynt Stephan byt hop of Rome

i  
ii



# August.

b	e	Inuencion of saynt Stephan	iiij
	f	saynt Iustyne preest	iiii
xliij	g	Festum nuns	v
ij	A	Transf. of our lord	vi
	b	The feast of Jesu	vii
x	c	saynt Cirpake and his felowes	viii
	d	saynt Romayne martyr	ix
xviii	e	saynt Laurence martyr	x
vij	f	saynt cybircpus martyr	xi
	g	saynt Clare virgyn	xii
xv	A	saynt ypolpte and his felowes	xiii
iiii	b	Eusebius Vigyll.	xiiii
	c	The assumpcyon of our lady.	xv
xli	d	saynt Roche. The Sone in virgo	xvi
i	e	octaues of saynt Laurence	xvii
	f	saynt Agapite martyr	xviii
ix	g	saynt Magnus martyr	xix
	A	saynt Lewys martyr	xx
xvii	b	saynt bernarde abbot	xxi
vi	c	octa. assumpcyon	xxii
	d	Timothei Vigyll	xxiii
xliii	e	Bartelmewe apostle.	xxiiii
ij	f	saynt Lewys kyng	xxv
	g	saynt Seuerpne	xxvi
xi	A	saynt Aulse martyr	xxvii
xix	b	saynt Austayne	xxviii
	c	Decollacyon of saynt Johan	xxix
viii	d	saynt felyt and adaucte	xxx
	e	saynt Luthburge virgyn	xxxi



# September.



**T**here no man thynke for to gather plenty.  
 yf at .liij. yere he haue none  
 Nomore than yf his barne were empty  
 In septembre/whan all the corne is gone.

**I**n Septēbre. The nyght is. xij. houres.  
 and the daye is. xij. houres.

xvi f Saynt gyles abbot  
 v g Saynt anthony martyr.

# September.

xiij	<b>A</b>	b translatyoun of S. Cuthberte	liij
ij		c Bertyne abbotte.	liij
		d saynt Eugenius.	vi
x		e	vij
		f Martyr of our Lady.	vij
xvij		g saynt gorgone martyr.	ix
vij	<b>A</b>	saynt syluyus byshoppe	x
		b	xi
xv		c saynt marciane byshoppe	xij
iiij		d saynt Maurilius byshoppe	xij
		e Exaltacyon of the holy Crosse.	xij
xij		f The sonne in Libra.	xv
i		g saynt Edyth virgyn.	xvi
	<b>A</b>	saynt Lamberte byshoppe	xvij
ix		b saynt victor and corona	xvij
		c saynt Januarius martyr.	xix
xvij		d Saynt eustace.	xx
vi		e Mathewe apostle	xxi
		f saynt matthee and his company.	xxij
xiiij		g saynt Teclia virgyn.	xxij
iiij	<b>A</b>	saynt andoche martyr	xxij
		b	xxv
xi		c saynt Cypriane and Justyne	xxvi
xix		d Saynt Cosme and Dampiane.	xxvij
		e	xxvij
vij		f Mychael archangell	xxix
		g saynt Hierome prest.	xxx

# Octobze



By Octobze betokeneth .lx. yere.  
 That age hastily doothe man assaile.  
 If he haue ought than it dooth appere.  
 To lyue quyetly after his trauaile.

**RI** Octobze. The nyght is .xiii. houres.  
 and the daye is .x. houres.

**ebi** A saynt Remyge bps hoppe  
**b** b saynt Leodegare martyre

# Octobre.

xlj	c	saynt candidi martyr.	ix
ij	d	saynt fraunceys confessor	xix
	e	saynt Appolynaris martyr	x
x	f	saynt fapth	xx
	g	Merci and mercillani	xxi
xliij	A	saynt Delagie	xxii
viij	b	saynt Dionysij rustici and cleutheri	xxiii
	c	saynt Bereon and victor	xxiv
xv	d	saynt Richasius byshoppe	xxv
xviij	e	saynt wylfryde	xxvi
	f	Trans. of saynt Edward	xxvii
xx	g	saynt Calyste byshop of Rome	xxviii
i	A	saynt wolfrane byshoppe	xxix
	b	Thelonne in scorio.	xxx
ix	c	saynt gudry virgyn	xxxi
	d	Luke Euangelyst.	xxxii
xviij	e	saynt Frydeswyde virgyn	xxxiii
vi	f	saynt gusrebert virgyn	xxxiiii
	g	saynt bisule with. xi. M. virgyns	xxxv
xxiij	A	Mary salome	xxxvi
xiiij	b	saynt romayne byshop.	xxxvii
	c	saynt Maglore byshoppe.	xxxviii
xi	d	Crispyne and cryspynian	xxxix
xix	e	saynt Euaryste byshop of Rome	xl
	f	Aligill.	xli
xxviij	g	symon and Jude apostles.	xlii
	A	saynt Narciscus byshoppe.	xliii
xv	b	saynt germayne capua.	xliiii
vi	c	saynt Dymityne	xliiii
		Aligill.	

November.



Than man is at .lxxj. yere olde  
 whiche lykened is to bareyne November  
 he wereth unwelde/sekely/and colde  
 Than is soule helth is tyme to remembre

**RU** November. The nyght is .xxj. hou-  
 res/and the daye is .viij. houres.

**d** The feast of all sayntes

**xxij**

**e** The feast of all foules.

**ij**



# November.

ii	f	saynt wenefrede virgyn.	iiij
	g	saynt amantys	iiij
x	A	saynt Iete p[re]ste	v
	b	saynt Leonarde	vj
xviij	c	saynt wylfr[ic]de archb[is]hoppe	vij
vii	d	Quatuor colonatorum.	vij
	e	saynt theodore.	ix
xv	f	saynt Martyn b[is]hop of Rome	x
iiii	g	saynt Martyn b[is]hop.	xi
	A	saynt Pat[er]ne marty[er].	xij
xij	b	saynt B[er]ce b[is]hop and c[on]fessor.	xij
i	c	Translac[io]n of saynt erkenwalde	xij
	d	The sonne in Sagittarius	xv
ix	e	saynt Edmunde archb[is]hoppe	xvi
	f	saynt B[er]we b[is]hoppe.	xvij
xvij	g	octa. of saynt Martyn.	xvij
vj	A	saynt Elizabeth	xix
	b	saynt Edmunde kyng	xx
xiiij	c	P[re]sentac[io]n of our Lady.	xxi
iii	d	saynt Cecily virgyn and marty[er]	xxij
	e	saynt Clement b[is]hop of Rome	xxij
xi	f	saynt Gyllogony marty[er]	xxiiij
xix	g	saynt Batheryne virgyn.	xxv
	A	saynt Lin[us] b[is]hoppe of Rome	xxvj
viiij	b	saynt agricole and vital.	xxvij
	c	saynt rufe marty[er].	xxvij
xvi	d	saynt saturne	xxix
v	e	And[re]we apostle.	xxix

# Decembre.



**C** The yere by Decembre taketh his ende  
 And so dooth man at thre score and twelue.  
 Nature with ayege wyl hym on message fede  
 The tyme is come that he must go hym selue.

**R** Decembre. The nyght is. xviij. houres  
 and the daye is. vi. houres.

**f** saynt Roze byshoppe  
**g** saynt Irbane

viij

ij

# Decembre.

ij	<b>A</b> deposicion of saynt osmund	ix
ii	b saynt Barbara virgyn	ix
iiij	c saynt Sabba abbot	ix
v	d Nicholus bps hoppe.	ix
v	e octaves of saynt andrewe	ix
v	f Conception of our lady.	ix
v	g saynt Cyprian abbot	ix
v	<b>A</b> saynt Eulalie	ix
v	b Damase bps hoppe of Rome	ix
v	c The Sonne in Capricorne	ix
v	d saynt Lucy virgyn	ix
v	e othilie virgyn	ix
v	f saynt valery bps hoppe	ix
v	g <b>C</b> sapientia.	ix
v	<b>A</b> saynt lazarus bps hoppe	ix
v	b saynt Gratian bps hoppe	ix
v	c saynt benyce virgyn	ix
v	d saynt Julian martyr	ix
v	e Saynt Thomas Apostle	ix
v	f xxx. martyrs	ix
v	g victory virgyn	ix
v	<b>A</b> <b>Wigyll.</b>	ix
v	b Natypte of our lord	ix
v	c Stephan prothomartyr	ix
v	d Iohan euangelist	ix
v	e Chylthermas daye	ix
v	f Thomas martyr	ix
v	g Translacion of saynt James	ix
v	<b>A</b> saynt Splueter bps hop of Rome	ix

Nota the golden nombze that is writen after  
the sayntes on the ryght hande in the moneth of  
Marche and Apryll. And the sonday nexte after  
the golde nōble for the peare shall be Ester day.

The dayes of the weke Moralyzed.

Sonday.



Am Sonday mooste honorable  
The heed of al the weke dayes  
That day all thynges laborable  
Ought for to reſte/ & gyue prayſe  
To our Creatour/ that alwayes  
wolde haue vs reſte after trauayle  
Man/ ſeruaunt/ and thy beaſte he ſayes  
And the other to thyne auayle.

Sonday.

Sonday men ought me for to call.  
In whiche good workes ought to begynne  
Hearynge maſſe/ the fyrſte deſe of all  
Intendynge for to ſee deedly ſynne  
This worldly goodes truely to bynne  
with labour/ and true exercyſe  
For who of good workes can not blynne  
To his rewarde/ ſhall bynne paradylle.

Tuesday.

Tuesday am alſo named of Mars  
Called of goddes armypotent  
I loue neuer for to be ſcars  
Of workes/ but alwayes dplygent  
Stryvinge agaynſte lye indigent  
Beynge in this worlde/ or elles where

To serue our lord with good intent  
As of duety we are bounde here.

**T**wednesday.

**T**wednesday/sothely is my name  
A mydes the wike is my beyng  
wherin all vertues dothe frame  
By the meanes of good lypynge  
I do remembre the heuynly kyng  
That was solde in my season  
I do worke with true meanyng  
Hym for to serue/as it is reason

**T**hurday.

**I** am the merrest of seven  
Called thursday verely  
In my tyme the kyng of heuen  
Made his souper merely  
In forme of breade/gaue his body  
To his Apostles/as it is playne  
And then washed theyr fete mekely  
And went to Olivet mountayne

**F**ryday.

**I** named I am deuoute fryday.  
The whiche careth for no delyte  
But to mourne/fast/deale and pray  
I do set all my hole appetyte  
To thynke on the Iues dyspyte  
Howe they dyd Chyste on the tre rent  
And thynkynge howe I may be quyte  
At the dredefull Iudgement

**S**aterday.



The .x. commaundementes,

Saterday I am compynge lasse  
Trustynge on the tyme well spent  
Daupnge euer mynde stedfaste  
On that lord that harowed hell  
That he my synnes wyl expell  
At the instaunce of his Moother  
whose goodnesse dothe farre excell  
whome I serue aboue all other amen.

The commaundementes of God gauen by  
Moses and expounded by Christ to our  
Moother tongue/very necessarye and ex-  
pedyent for yowthe and all other for  
to lerne and to knowe.

The fyrste Table.



Am the Lorde thy god/whi-  
che haue brought the out  
of the lande of Egypt and  
out of the house of bondage  
Exodi. ii. Thou shalte ha-  
ue none other goddes i my  
syght. Deuter. vi. Thou  
shalte make the no graue  
ymage:neither any simi-  
litude that is i heuē aboue  
or in the earthe beneathe/or in the water that is  
beneath the earthe. Se that thou neyther bowe  
thy selfe to them:neither serue them. For I the  
lorde thy god am a gelouse god/& vyfite the syn-  
ne of the fathers vpo the chyldre vnto the thyrde  
and fourth generacyō of them that hate me/and

**The .x. commaundementes.**

yet shewe mercye to thousandes amōge the that loue me and kepe my commaundementes.

**Mar. iij. Deute. vi. Math. iij.** Heare Israell/our lordē god is one lordē : and thou shalt loue thy lordē god with all thy herte / with all thy Soule / with all thy mynde / and with all thy strength. Thou shalt worshyp thy lordē god & hym onely shalt thou serue.

**The .ij. commaundement.**

**T**hou shalt not take the name of the lordē thy god in vayne. For the Lordē wyl not holde hym gyltlesse that taketh the name of the lordē his god in vayne. **Mathewe. b.**

Ye haue herde howe it was sayde to the of olde tyme. Thou shalt not forswear thy selfe / but shalt performe thyn othes to the Lordē.

I say vnto you / swear not at all: neyther by heuē / for it is goddes seate / nor by the earth / for it is his fote stole / neyther by Ierusalē / for it is the Cytye of y<sup>e</sup> great kynge. Neyther shalt thou swear by thy heade : bicause thou canst not make one wypte heare or a blacke. But let your communycacyon be: yea / yea & nay / nay: for what soeuer is more then that / commeth of euyl.

**The .iij. commaundement.**

**R**emembre the Sabbath daye that thou sanctify it. **Exodi. xx.** Syre dayes mayste thou labour / and do all that thou hast to do / but the seueneth daye is the Sabbath of the Lordē thy god. In it thou shalt do no maner worke /

**The .x. commaundementes.**

neither thou / nor thy sone / nor thy daughter  
neither thy manservant / nor thy mayde ser-  
vant / nor thy catell / nor yet the straunger that  
is within thy gates. For in syre dayes the Lorde  
made heuen and earth / and the see / and all that  
is in them / and rested the seventh day wherfore  
the Lorde blessed the seventh day / & halowed it  
Mat. xij. Mark. iij. It is lefull to do a good dede  
on the Sabbath day. For the sone of mā is lorde  
euen of the Sabbath day. The Lorde sayth by  
his prophet. I say. xxi. & lxxij. That his sabbath  
is halowed and keppe / when we rest and cease to  
do our owne wyll / to fo'owe oure owne wayes / &  
to speake our owne wordes : when we in worde /  
thought / and dede fulfyll his well ( I say ) & not  
ours : and when we suffer hym to do his workes  
in vs / that at the last / we may come to that Sab-  
bath and true reste / euen eternall lyfe / whiche  
Christ the Lorde of the sabbath hath opteyned  
for vs by his blode.

**The seconde Table.**

**The .iij. commaundement.**

**H**onoure thy Father and thy Mother / that  
thy dayes may be longe in the lande whi-  
che the lorde thy god gyueth the. Mat. xv.  
Honour thy father and thy mother. Ephe. vi.  
Luke. ij. Honour father and mother : this is the  
first commaundement that hath any promyse  
that thou mayst be in good estate : and lyue longe  
on the earth. By this commaundement Christ

### The .x. commaundementes.

teacheth vs not onely to haue our father and mother in reuerence / and to obey them / as he hym selfe was subiecte vnto his Mother the virgyn Mary: but also to mingler vnto theyr necessytes. *Matth. ch. Marke. vij.*

#### The .v. commaundement.

**T**hou shalt not kyll. *Matth. v.* Ye haue herde how it was sayde vnto them of the olde tyme. Thou shalt not kyll. who soeuer kyll leth shalbe in daunger of iudgement. But I say to you: who soeuer is angry with his brother shalbe in daunger of iudgement. who soeuer sayth to his brother / Racha: shalbe in daunger of a counsell. But who soeuer sayth: thou folle shalbe in daunger of hell fyre. *Item.* Ye haue herde howe it is sayd. Thou shalt loue thy neyghbour: and hate thy enemy. But I say vnto you / loue your enemyes / blysse them that curse you / do good to them that hate you pray for them that do you wronge and persecute you: that ye may be the chylde of your father whiche is in heuen. For he maketh the sonne to aryse on the euyl and on the good: and sen deth his rayne on the iuste and on the vniuste.

#### The .vi. commaundement.

**T**hou shalt not breake wedlocke. *Matth. v.* Ye haue herde how it was sayd to them of olde tyme / thou shalt not commyt adnoutry. But I say to you / that who soeuer loketh on a wyfe / lustynge after her / hath comytted adnou-

*C*

**The .x. commandementes.**

try with her all redy in his herte. **Deuter. xxiij.** Let wedlocke be had in pryce in all popntes/and let thy chambze be vndeuyled/for hooze keepers and aduouterers God wyll iudge.

**The .viij. commandement.**

**T**hou shalt not steale. **Exod. x. Mat. v.** Steale not: defraude no man. yf any man wyll sue the at the lawe / and take thy cote from the : let hym haue thy cloke also : gyue to hym that asketh : and from hym that wolde borrowe: turne not away. **1. Cor. vi.** Now is there vtterly a faute amonge you: because ye go to lawe one with another? Why rather suffre ye not wronge? why rather suffre ye not your selues to be robbed? yea / euen your selues do wronge and robbe. and that the brethrene. **Ephes. iij.** Let hym that dyd steale / steale no more / but let him rather labour with his handes some good thyng / that he maye haue to gyue vnto hym that nedeth.

**The .viij. commandement.**

**T**hou shalt beare no false wytnesse agaynst thy neyghbour. **Exod. xxiij.** Beare no false wytnesse I say to you / that of euery ydle worde whiche men shal haue spoken they shal gyue accomptes at the daye of iudgement. **Ephes. iij.** Wherfoze put away lye / and speake euery man trueth to his neyghbour / for as moche as we are membris one of another. Let not fylch communycacyon procede out



The .x. commaundementes.

of your mouthes : but that whiche is good to  
edifye with al / when nede is / that it may haue  
fauour with the hearers. Ephe. v. Let al bytter-  
nesse/fearlnesse and wraeth / roynge and cursed  
speakyng / be put away from you. Let no fylthy-  
nesse/folyshe talkyng / nor iestyng (whiche are  
not comly) be ones named amonge you : but ra-  
ther gpyng of thankes.

The .ix. commaundement.

**T**hou shalt not conceyt thy neyghbours  
house. Neyther shalt thou conceyt thy  
neyghbours wyfe: his man seruaunt/his mayde  
his oxe / his asse / or ought that is his. Mat. vi.  
Mar. xij. Marth. xij. Marke. iij. What soeuer  
ye wolde that men shulde do to you : euen so doo  
ye to them. To loue a mannes neyghbour as  
hym selfe / is a greater thyng then all burne  
offerynges and sacryfyces. Be not ouercomme  
with luste/for the care of this worlde and the di-  
sceptfulnesse of ryches choke te worlde.

1 Pet. v. 10. 1 Tim. vi. Let your conuersacyon  
bet without couetousnes / and be content with  
that that ye haue al redy. Godlynes is great  
ryches / yf a man be content with that he hath.  
For we brought nothyng in to the worlde / and  
it is a playne case / that we cary nothyng out.  
When we haue fode and rayment / let vs ther  
with be content. They that wyl be ryche / fall  
in to temptacyon and snares / and in to many  
folyshe and noysom lustes / whiche drowne men

**T**he .x. commaundementes,  
in perdicyon and destruccyon. For couetousnes  
is the rote of all euyl; whiche whyle some lusted  
after/they erred from the fapth/and tangled the  
selues with many sorowes. *Deuter. vi.*

**T**hese wordes which I commaunde the this day  
shall be in thyne herte/and thou shalt whette  
them on thy chyldren/and shalt talke of them  
when thou arte at home in thy house/and as  
thou walkest by the way/and when thou lpest  
downe/and when thou rpest vp:and thou shalt  
bynde them for a sygne vpon thy hande. And  
they shall be papers of remembraunce betwene  
thyne eyes/and thou shalt wyte them vpon  
the postes of thy house/and vpon thy gates.

*Deut. xii.* Take hede and heare al these wodes  
which I commaunde the/that it may go wel  
with the/and with thy chyldren after the for  
euer/when thou doest that whiche is good and  
ryght in the syght of the lord thy god.

*Deuter. vi.* Se thou do that whiche is ryght in  
the syght of the lord/that thou mayst prosper.

*Deuter. xii.* Ye shall do after nothyng that we  
do here this day/every man what semeth hym  
good in his owne eyes. But what soeuer I com-  
maunde you/that take hede ye do/and put no-  
thyng therto/nor take ought therfrom.

*Deuter. xxvii.* Cursed be he that conryneth not  
in all the wordes of this lawe/to do them.

*Jo. xii.* If ye loue me/kepe my commaundemē-  
tes. *Luke. xi.* **H**appy are they that heare the

**The symbole of Athanasius.**  
 worde of god/and kepe it. James. ij. who soeuer  
 shall kepe the hole lawe/and yet fayle in one  
 poynt/he is gylty in al. For he that sayd. Thou  
 shalt not commyt aduoutry: sayd also: thou shalt  
 not kyll. &c. &c. They that feare the lord kepe  
 his commandementes.

**C** thus.

**The symbole of crede of the great doctour  
 Athanasius dayly red in the Church.**



**W**ho soeuer wyl be  
 saued/before all  
 thynges it is necessary  
 that he holde the trewe  
 Catholike sayth.  
 which sayth/ but yf eue-  
 ry man wyl kepe hole  
 and inuolate/ without  
 douth he shall eternally  
 perishe.

**T**his truly is the verpe  
 Catholyke saythe/ that  
 we worshyp one god in  
 trinite: and the trinite  
 in vnyte.

**N**eether cōfoundyng the persones: neyther se-  
 peratyng the substance.

**T**he persone of the Father is one / the person  
 of the Sone an other / the person of the holpe  
 Ghoste an other.

**B**ut of the Father / of the Sone / and of the ho-

**C**h

**The symbole of Athanasius.**

**I**n **G**host/there is one dyuinite/equal glory coe:  
ternall maiesty e.

**S**uche as is the **F**ather/suche is the **S**onne su:  
che is the holy **G**hoste.

**T**he **F**ather is vncreate/the **S**one vncreat/the  
holy **G**host is vncreat.

**T**he father is without measure/the **S**on with  
out measure/the holy ghost without measure.

**T**he **F**ather is euerslastyng/the **S**one euersla:  
styng/the holy **G**host euerslastyng.

**A**nd not withstandyng there be not.iii. euersla:  
styng/the holy **G**host euerslastyng.

**A**yn as there be not thre vncreat:noz.iii. vn:  
mesurate/but one vncreat / et one vnmesurate.

**L**ikewyse the **F**ather is almyghty/the **S**on al:  
myghty,and the holy **G**hoste almyghty.

**A**nd yet they bet not thre Almyghtyes/but one  
god almyghty.

**S**o the **F**ather is **G**od/the **S**onne **G**od/the ho:  
ly ghost is **G**od.

**A**nd yet they be not.iii. goddes/but one god.

**S**o the **F**ather is a lorde/the **S**one a lorde / the  
holy **G**host a lorde.

**A**nd yet they be not.iii. lordes/but one lorde.

**A**oz as we be compelled by the **C**hristian verpce  
to confesse seperatly euery one person to be **G**od  
and **L**orde.

**S**o are we prohybite by the **C**atholike relyggyon  
of **C**hrystes sayth to say that there be.iii. **G**oddes  
oz thre lordes.

### The symbole of Athanasius.

**T**he Father is made of none: neyther created  
nor gotten.

**T**he Sonne is fro the Father alone: neyther ma-  
de ne create/ but gotten.

**T**he holy Ghost is fro the Father/ and the So-  
ne/ neyther made created / nor gotten but proce-  
dyng.

**A**nd so there is but one Father / not thre fa-  
thers / one Sonne / not thre Sonnes / one holy  
Ghost/ not thre holy Ghostes.

**A**nd in this Trinite/ there is none before or af-  
ter another / nothyng more or lesse : but all the  
thre persons be coeterne / and coequall to them  
selte.

**S**o that by alwayes as now it hath ben aboue  
sayd/ the Trinite in vnite/ and the vnite in Tre-  
nite may be worlthypped.

**T**he therfore that wyl be saued / let hym vnder-  
stande thus of the Trinite.

**B**ut it is necessary vnto everlastyng healeth /  
that euery chrystian beleue also saythfully the in-  
carnacyn of our lord Iesu chryste.

**I**t is therfore the ryght sayth: that we beleue &  
confesse that our lord Iesu Chryste the Sonne of  
God/ is God and man.

**H**e is god by the substance of the Father gotten  
before all worldes/ and he is man by the substan-  
ce of his mother: borne in the worlde.

**P**erfyte God: perfyte man: beyng of a soule  
20  
I lity



**The symbole of Athanasius**  
reasonable/and of fleshe humane.

**E**quall to the Father by his Godhed / lesse the  
the Father by his manhed.

**W**hiche thoughe he be God and man / yet is the  
re not twyane but one Chryste.

**T**ruely he is one not by turnyng of his godhed  
in to māhed / but by assumptynge of his manhed  
in to godhed.

**B**eynge one to all intentes / not by confusion of  
substance / but by vnite of person.

**E**oꝛ as the reasonable soule and the flesshely  
body is oꝛ maketh one man / so God and man is  
one Chryste.

**W**hiche suffered death foꝛ our saluacyon / de-  
scended to helle / and rose from death the thyrde  
daye.

**W**hiche ascended to heuens / sitteth at the  
ryght hāde of God the Father almyghthy from  
thense shall he come to Judge the quicke and  
dead.

**A**t whose comynge all men muste ryse w<sup>th</sup> theyꝝ  
bodys / and shall gyue accompt of theyꝝ owne  
propre dedes.

**A**nd they that haue done well shall go in to  
euerclastyng lyfe / they that haue done euyl in to  
euerclastyng fyre.

**T**his in the Catholyke sayth / whiche excepte  
euery man saythfully and stedfastly do beleue he  
can not be saued.

*Finis.*

## The Office of all Estates.

1. Timothy. ii.



**B**yshop muste be faultlesse: the hus-  
bande of one wyfe: sober discrete:  
honestly appareled: herberous: ap-  
te to teache: not dronken: no fygh-  
ter: not gguen to fylchyl lurre: but  
gentyll: abhorrynge fyghtrynge: ab-  
horrynge couetousnesse: and one that ruleth his  
owne house honestly / haupnge chyl dren vnder  
obedience / with all honeste.

**Clauers.**

**Sapten. i.**

**Y**e that are rulers of the earth / se that you  
loue ryghteousnes / and that you commyt none  
vnyghteousnes in iudgement. **Leui. 19.** Thou  
shalte not fauour the poore / nor honour the  
myghty: but shalt iudge thy neyghbour ryght-  
teously.

**The comens.**

**Leui. 19.**

**Y**e shall not deceyue your brethren: neyther  
with weyght nor measure: but shall haue true  
ballances / and true weyghtes / for I am the Lord  
de your God.

**Husbandes.**

**Ephel. h.**

**H**usbandes loue your wyues even as chryst  
loued the congregacyon / and gaue hym selfe  
for it to sanctify it / and clensed it in the foun-  
taine of water thowowe the worde / to make it  
vnto hym selfe a glorpyous congregacyon with-  
out spot or wrinkle / or any suche thyng.

**S**o ought men to loue theyr wyues / as theyr  
owne bodyes. **H**e that loueth his wyfe / lo:

**The office of all Estates.**  
neth hym self. For no man euer yet hated his owne flesh he/ but crucified is. &c.

**Wives.** Ephes. v.  
**W**ives submit your selues to your owne husbandes/as to the lord. For the husbande is the wyes hed/euen as Christ is the heed of the congregacyon. Therefore as the congregacyon is in subieccyon to Christ/lykewyse lette the wyes be in subieccyon to thei husbands in all thynges.

**Fathers and Mothers.** Ephes. iii.  
**F**athers moue not your chyliden vnto wrath but brynge them vp with the nurture and infor: macyon of the lord.

**Chyldren.** Ephes. vi.  
**C**hyldren obey your fathers and mothers in the lord: for so it is ryght. Honour thy father and mother (that is the fyrst commaundement that hath any promyse) that thou mayste be in good estate and lyue longe on the earth.

**Maysters.** Collos. iii.  
**Y**e maysters do to poure seruantes that whiche is iuste and equall/ puttyng away all bytternesse and threatenynge/knowynge that euen ye also haue a mayster in heuen.

**Seruantes.** Collos. iii.  
**S**eruantes / be obedyent to poure bodily maysters in all thynges: not with eye seruice as me pleasers/ but i synghenesse of herte/ rearynge god. And what soeuer ye do / do it hertely as though ye dyd it vnto the lord/ and not vnto

The p[re]face & ma[n]er to lyue well.  
men: for as moche as ye knowe that of the lord  
ye shall receyue the rewarde of inheritaunce for  
ye serue the Lord Christ,

**C**onsolours.

legimotily.

he that is a very wydowe and frendlesse: put  
teth her truste in god/ and contynueth in supply  
cacion and prayer nyght and day,

**C**he sonne of all.

**O**ne thy neyghbour as thy self. & what soe  
uer ye wolde & other shulde do to you to you  
enē & same to thē/ and what ye wolde not & other  
men shulde do to you/ se & ye do it not to them.

**C**he p[re]face & ma[n]er to lyue well/ inuocaty  
salutary enery day for all p[er]sones of meane estat  
compyled by mayster Johan quetin doctoure in  
theologie at Warre: translated out of frenche in  
englyshe by Robert Copland p[ri]nter at London

**F**or to begyn

the maner of salutary or helthfull  
lyuynge. and to come to perfection  
(how well I haue more nede to be instruct than  
for to teche other) yet kepe these small doctrines  
here folowynge to your powers. First ryle vp at  
vj. of the clocke in the mornynge in all seasons  
and in your ryleng do as foloweth. Thanke our  
lord of rest that he gaue you that nyght,  
Commende you to god/ bysted lady saynt ma  
ry/ and to that saynt whilch is feeded that day/

**The place & the maner to lye well.**  
and to all the sayntes of heuen. **S**ecodly beseeche  
god that he preserve the that day fro deedly syn  
ne/ & at all other tymes. And pray hym that all  
the werkes that other dooth for you may be ac  
cept to the lawde of his name/ of his glorio<sup>s</sup> mo  
ther/ & of all the company of heuen. **W**hen  
ye haue arayed you/ say in your chambze or lod  
gyng: maryns/ prayme & houres yf ye may. **T**han  
go to the chyrche or ye do ony worldly werkes yf  
ye haue no nedefull besynesse & abyde in the chyr  
che the space of a lowe masse whyle where ye  
shall thynke and thanke god of his benefytes.  
**T**hynke a whyle on the goodnesse of god/ on his  
dyuyn myght and vertue. **T**hynke what gyft  
he hath gyuen to you to create you so nobly/ as  
to his ymage & lykenesse. **T**hynke also what gra  
ce he hath done to you in the sacrament of bap  
tisme/ clensyng your soule from synne. **T**hynke  
how many tymes ye haue offended hym syth ye  
were cristened. **T**hynke how mekely he hath aby  
den your retournyng from synne. **T**hynke from  
how many daungers he hath preserved your bo  
dy and soule. **T**hynke how yll ye haue be slowe  
the tyme that he hath gyuen you to do p<sup>r</sup>naunt  
**T**hynke how many tymes he hath forgyuē you  
inshypft/ et how many tymes ye haue fallē to syn  
ne agayn. **T**hynke in what payne ye had benow  
et euer yf god had taken you out of this worlde  
whan ye were in deedly synne. **T**hynke how de  
rely he bought you fro the daunger of the deuyl



The pface & the maner to lye well  
suffryng chrynuall paynes in this worlde/about  
the space of. xxx. yerres goynge barefote i colde &  
heate/suffryng hōgre/& thyrst/& many shamefull  
iurpes & how derely he redemed you gpyng his  
pccious body/his blod/& his soule.& at this poine  
cōsydye all the paynes of his wofull passyon / as  
god wyllye gyue you grace Thynke also what pay  
ne his dere & gloriuous mother suffred all & why  
le. Consydye his sharpe iugement at the houre of  
dethe. And touchyng this dethe thynke often the  
ron/and that ye can not escape it / nor knoweth  
whan / nor how , in what estate: nor what place  
nor tyme day: nor houre. Thynke thā what shall  
become of the worldly goodes that ye haue ga  
died & spared with grete labour & how lothe ye  
shall be to leaue thē and all your frendes & kyns  
folke. An & more is whā your soule i grete payne  
shall leaue your body to rotte in the erthe . Conz  
sydye thā what shall become of your strenght: be  
aute/yourthe helthe & other welthe of the body.  
Thynke what the pooze soule shall do whan it  
goothalone without company where it was ne  
uer Thynke what it shall do whā it seeth the hor  
ryble enemyes that wolde drawe it to pccyon yf  
ye deye in deedly synne. Thynke how wofull a  
iourney it shall be whan ye must yelde a generall  
rekenyng of all your werkes/wordes/& thoughtes  
without ercepcyō of ony thyng Thynke how  
god shall hyue you grace. Thynke on & horryble  
paynes of hell/& on the cruell ppany of deuyles;

The p[re]face & m[an]er to l[iv]e well,  
where without ende y[e] shall never / have releas  
of y[e] depe in deedly synne. And thynke on the ine  
estimable lope of the sayntes i heuē / & w[ith] i[n]che our  
lord hath promised you of y[e] l[iv]e out of deedly  
synne: et loue hym aboue all thynge. And haue y[e]  
a p[er]f[ect] hope of y[e] l[iv]e wel y[e] shall come to that  
glory. Amē. ¶ And then b[e]gin the thoughtes that  
w[ill] that y[e] haue in the ch[ur]che.

¶ And of by any other reasonable besynesse y[e]  
may not be so long in the ch[ur]che / at is it sayd he  
re afore. yelde thankes to god of his goodnesse.  
And thynke on the resydew in your hows ones in  
the day or in the nyght of y[e] may.

¶ Whā y[e] are cōe fro & ch[ur]ch take hede to your  
housholde or occupacyō tyll dynet tyme. And in  
so doyng thynke sōtyme that & payne & y[e] suffer  
in this worlde is nothynge to the regarde of & in  
fynite glory & y[e] shall haue of y[e] take it mekely.  
Whā take your refecciō or mele reasonably w[ith]out  
excesse or ouer moche for beryng of your meate  
for there is as moche daunger i to lytell as in to  
moche of y[e] fast ones in a weke it is ynought / be  
syde vigilles & ymbze dapes out of lenten. And of  
y[e] tynke & fastyng be not good nor p[er]f[ect]able do  
hy counsell Rest you after dynet an houre or half  
an houre as y[e] thynke best / prayeng god that in  
that rest he w[ill] accept your helthe / to & ende &  
after it y[e] may serue hym & moze deuoutly. Whi  
resydew of & day bestowe i your besynesse to the  
pleasure of god. As touchyn your seruyce say in

**The p[re]face & m[an]er to lyue well.**

to tiers a foze dyner. and make an ende of all be  
foze souper. And whan ye may / say dyppge. and  
cōmendacyons for all chrysted soules at the leest  
way on the holy dayes and pf ye haue leaser say  
them on other dayes / at the leest with thye lessōs  
Shyue you euery weke to your curate except ye  
haue grete lette. and beware ye passe not a four  
tenyght excepte veray grete lette. Pf ye be of  
power refuse not your almesse to the sp[irit]uall poore  
body that axeth it of you that day. Pf ye thynke  
it nedefull. Take payne to here & kepe the worde  
of god. Cōfesse you euery day to god without say  
le of suche synnes as ye knowe that ye haue doz  
ne that day. Cōsyd[er]e oftē eyther by day or nyght  
whan ye do awake what our lord dyde at that  
houre the day of his blyssed passyon / & whete he  
was at that houre. Scke a god & sayth full frē  
de of god cōuersacyō to whome ye may dyscouer  
your mynde secretes Enq[ui]re & proue hym well or  
ye trust i hym. And whā ye haue well p[ro]ued hym  
do all by his counsell. Dayly tell & folowe b[ri]uous  
cōpany. Eschew y[our] felaw shyppe of them y[ou] wol  
de not be lyke. After all werke prayse & take god  
loue hi aboue all thynges / & serue hym & his glo  
rious moder diligētely. do to nouer ther but that  
ye wolde were done to you loue the welth of anoz  
ther as your owne. And in gopyng to your bedde  
haue sōe good tought eyther of the passyō of our  
lord / or of you sines / or of y[our] paynes y[our] soules haue  
purgatory. or sōe other good spirituall toughtes

**Thye verytees.**

**And than I hope your luyng shall be accepta-  
ble and pleasng to god.**

**¶** Here foloweth a very be howfull techng &  
remedy for every man/and woman dafly to re-  
me out of synne & to come soone in to the state of  
heltly after the doctryne of mayster Iohan gersd  
chanceler of Warps/and doctour in dyuinite.



**¶** **G**od our souerain lorde knowlegng  
the grete fragilites inclinacyd of our  
synne:is alway red of his infynyte py-  
te and goodnesse to do vs mercy and  
forgyuenesse so that truly without  
faynyng:with a good hert and contrite thought  
we oure and say the thye verytees folowng.

**¶ The fyrst versey.**

**My god I knowlege and confesse to haue offen-  
ded & synned agaynst thy goodnesse:brekyng thy  
commaundementes in suche maner and suche.**

**¶** Here ought the ystone to aspyre thye spyes done:  
particulver and general:beug forye thyne on  
them. **¶** Of the which synnes I am sorpy:and repēt  
me for the honour of the that arte all good/onely  
worthye to be serued/obeyed/honoured & worshyp-  
ped.

**¶ The seconde versey.**

**¶** **G**ood lorde I haue good purpose by your helpe  
to kepe me from hens forwarde to offende you  
without brekyng your commaundementes/and  
to fle & eschue to my power all occasyons of synne.

**¶ The thyrde versey**



To the reliques in the chyrche.

Lord god I haue good and stedfast wyl to be cōfessed clerely of all my synnes/in tyme and place after the commaundement of you/and our mother holy chyrche/or at suche a feest/or suche after your ordinaunce and commaundemēt of our mother holy chyrche/and to make satisfaction to you:and to my neyghbour.

To the reliques in the chyrche.

Corpora sanctorum in pace sepulta sunt/et uiuent nomina eorum in eternum. *Ps.* Letamini in domino et exultate iusti. *Ps.* Et gloriemini omnes recti corde.

Oremus.

**P**rospiciare nobis domine famulis tuis per sanctorum tuorum (quorum reliquie in presenti requiescunt ecclesia) merita glorioſa: ut eorum pia intercessione ab omnibus semper protegamur aduersis. Per dominum.

Oratio.

**S**ancte dei genitricis marie semper virginis glorioſe/et beatarum omnium celeſtiū uirtutum sanctorumq; patriarcharū/prophetarū/apostolorum/martyrum/confessorum/virginum/atq; omnium sanctorum tuorum: quesumus omnipotens deus meritis et precibꝫ placatus nobis misericordiam tuam/et da populo inuiolabilem dei firmitatem & pacē: repelle a nobis hostem/fac mem/et pestem/et omnem immundiciam: da nobis in tua uirtute constantiam et fortitudinem: immitte hostibus nostris formidinem et inualscidinem: retribue omnibus nobis bona facientibus bona uite eterne beatitudinem: da inimicis nris

D I



At the eleuacyon of the sacrament,  
et persequentibus nos recognitionem et indul:  
gentiam; concede defunctis nostris et omnibus  
in christo quiescentibus remissionem peccatorum  
et requiem sempiternam. Per eundem dominum.

At the eleuacyon of the sacrament.



Prima christi sanctifica me: corp<sup>9</sup> christi  
salua me: sanguis christi inebria me: aqua  
lateris christi laua me: passio christi refor:  
ta me: sudor vult<sup>9</sup> christi virtuosissime sa:  
na me. O bone iesu exaudi me: & ne pmittas me  
separari a te. Ab hoste maligno defende me: in ho:  
ra mortis voca me: & pone me iuxta te: vt cum an:  
gelis et sanctis tuis laudem te dominum saluas:  
tozem meum in secula seculorum. Amen.

Another prayer at the eleuacyon.

Aue domine iesu christe verbum patris/ fi:  
lius virginis/ agnus dei/ salus mundi/ ho:  
stia sacra/ vera caro/ fons pietatis.

Aue domine iesu christe laus angelorum/ gloria  
sanctorum/ visio pacis/ deitas integra/ verus ho:  
mo/ flos & fructus virginis matris.

Aue domine iesu christe splendor patris/ prin:  
ceps pacis/ ianua regni/ panis viu<sup>9</sup>/ virginis par:  
tus/ vas deitatis.

Aue domine iesu christe lumen celi/ prece<sup>9</sup> mun:  
di/ gaudium nostrum/ angelorum panis/ iubilus  
cordis: rex et sponsus virginitatis.

Aue dñe iesu xpe via dulcis/ veritas vera/ pre:  
miu<sup>9</sup> nostru<sup>9</sup>/ charitas summa/ fons amoris/ pax &  
dulcedo/ requies vera/ et vita perennis. Amen.

**C** At the eleuacion of the chelyce.

**A**ue vere sanguis dñi nři iesu xpi qui de la-  
tere ei⁹ cū aqua fluxisti: tu michi sis cōsiliū  
protectio atq; defensio corporis & aīe in presenti  
uita/et in futuro per infinita seculorū sc̃la. Amen

**C** A piaser to our lord.

**S**alue sancta caro dei: per quā salui fiunt rei  
seruos tuos redemisti: dñi in cruce pependi:  
si: quādo mortē occidisti. Vnda q̄ de te manauit:  
a peccato nos mundaui: qđ patrauit p̃imus hō  
inobediēs de pomo. Sctā caro tu me munda: san-  
guis & benigna vnda/laua me ab omī sorde/ & ab  
infernali morte. Per tuā benignitatē: cōfer michi  
sanitatē: et sanctam prosperitatē. Frange meos  
inimicos: fac eos michi amicos: et superbiā illorū  
destrue rex angelorū. Tu qui es salutis portus: p̃-  
sta michi tuū corp⁹ i exitu mee mortis Libera me  
de⁹ fortis a leone rugiēte drachonēq; furiēte. Da  
michi fidē iustorū q̄ regnas in perpetuum. Amen.

**W**han thou goest to receyue  
the body of our lord/say.

**D**omine non sum dign⁹ vt intres sub rectū  
meū: sed tu domine q̄ dixisti/qui manducat  
meam carnem et bibit meum sanguinē in me ma-  
net et ego i eo: propicius esto michi peccatori per  
sumptionem corporis et sanguinis tui: et presta  
vt nō ad iudiciū damnacionis illud sumā: sed mi-  
sericordia tua preueniēte in salutē et remissionē  
peccatorū meorū. Qui cum patre et spiritu san-  
cto viuīs et regnas deus. Per omnia secula secu-  
rum. Amen.

**W**han thou han receyued.

**D** ũ

The gospel of saynt Johan.

**A**tra perceptio corporis et sanguinis tui of:  
 potens deus non veniat michi ad iudiciu:  
 neq; ad cōdēnationē: sed sic oīm pctōz meoz optā  
 ta remissio/ aīe & corporis pia gubernatio/ et po:  
 tens ad vitā pzēsētē & eternā introductio. Qui  
 est pte et spiritu sancto vivis & regnās de⁹. Per.

The Gospell of saynt Johan. i.



**I**n the begynnig  
 was the worde  
 And the worde  
 was wīch god  
 And the wōrd was wīch  
 god. The same was in the  
 begynnig wīch god. Al  
 thynge were made by  
 it/ and wīthout it was  
 made nothynge. That  
 was made in it was lpe  
 & the lpe was the lpyht  
 of men/ & the lpyht shyneth  
 in the darkenes/ but  
 the darkenes comprehē

ded it not. There was a man sent frō god/ whose  
 name was Johan. The same came as a wptnesse  
 to beare wptnesse of the lpyht/ that all men  
 through hym myght belene. He was not that  
 lpyht/ but to beare wptnesse of the lpyht. That  
 was a true lpyht/ whiche lpyghteth all men that  
 come in to the worlde. He was in the worlde/ and  
 the worlde was made by hym: and yet the worlde  
 knewe hym not. He came amonge his owne/ and

The gospell of saynt Luke.

his owne receyued hym not. But as many as receyued hym/to them gaue he power to be the sonnes of god/in that they beleue on his name/whiche were borne not of bloude nor of the wyll of the fleshe/nor yet of the wyll of man/but of god. and the worde was made fleshe/ & dwelt among vs. and we saw the glory of it as the glory of the onely begotten sonne of the father:whiche worde was full of grace and verite. Antheme.

We do call vpon the/we do worshyp the / we do prayse the/o blyssed Trinite. The verse.

Blessed be the lordes name all other before.

The answer. From this tyme forth and euermore. Let vs pray.

**O** God the protectour of all that truste in the/ without whome nothyng is of value / nothyng is holy / multiply thy mercy vpon vs that through thy gouernaunce and guydyng we may so passe in goddes temporall/that we lese not the eternal. By Chyyst our lord.

The gospell of saynt Luke.



**T**he Aungell Gabriell was sente frome God vnto a Cytye of Galylee/named Nazareth/vnto a virgyn spoused to a man / whose name was Ioseph/of the house of Dauid: and the virgyns name was Marye. And the aungell wente vnto her and sayde.

haille full of grace/the lord is with the/blyssed arte thou amonge all women. When she sawe

D iii



**The gospel of saynt Mathewe.**

hym/she was abashhed at his sayenge / and caste  
in her mynde what maner of salutacyon that  
shulde be. And the aungell sayde vnto her. Fea-  
re not Mary/for thou hast foude grace with god.  
Loo/thou shalt cōceyue in thy wombe/and shall  
beare a Sone / and his name shall be called Je-  
sus. He shalbe great / and shal be called the sone  
of the hyghest. And the lord god shall gyue to  
hym the seate of his father Dauid: and he shall  
reygne ouer the house of Iacob for euer: and of  
his kyngdome shall be no ende. Then sayd Ma-  
ry vnto the Aungell. Howe shall this be/sayenge  
I knowe not a man? And the aungell answered  
and sayde vnto her. The holy ghoſte shall come  
vpo the/and the power of the hyghest shall ouer-  
shadowe the. Therfore that holy thyng which  
shall be borne/shalbe called the sone of god. And  
beholde thy cosyn Elizabeth. she hath also cōcey-  
ued a sone in her olde age. And this is her. vi. mo-  
neth though she be called barayne/for with God  
shall nothyng be impossyble. And Mary sayde.  
Beholde the hande maydene of the lord / be it  
vnto me even as thou haste sayde. Thankes be  
to god.

**The gospel of saynt Mathewe.**

**The seconde chapter.**

**W**hen Iesus was borne in Bethleem (a  
towne of Iury) which in tyme of Hero-  
de the kyng: beholde there cam wyle men from  
the East to Ierusalem/sayenge. Where is he that  
is borne kyng of the Jewes. We haue sene his



The gospel of saynt Mathewe.



Starre in the East / & are come to wor-  
shyp hym. When Herode the kyng  
had herde this / he was troubled / &  
all Ierusalē with him / & he gathered  
all the cheyf p̄eestes & Scrybes of  
the people / & demaunded of the where  
Chyste shulde be bozne They sayde  
vnto hym in Bethleem / a towne of  
Jewry. For thus it is wryten by the prophete.  
And thou Bethleē i the lande of Jewrye arte not  
the leest zcernyng the prynces of Iuda. For out  
of the shall come a captayne / whiche shall gover-  
ne my people of Israel. Then Herode pryuely cal-  
led the wyse men / & dilygently enquyred of the  
tyme of the. Starre that appered: & sente them to  
Bethleē / sayēge. So & serche ye dilygently for the  
chylde / & whē ye haue fōude hy / bryng me worde  
that I maye come & worshyppe hym also. When  
they herde the kyng they departed. And loo the  
Starre. whiche they sawe in the East wente be-  
fore vntyll it came & stode ouer the place where  
the chylde was. Whē they sawe the Starre they  
were merueylous glad / & wente in to the house &  
fōunde the chylde with Mary is mother / & knele  
downe & worshypped hym / & opened theyr treas-  
ures / & offered vnto hym gyftes. Golde / fran-  
kenscens / and myrr. And after they were  
warned of god in a dreame / that they  
shulde not go agayne to Herode /  
they retourned i to theyr owne  
countre by another way.

**T**he gospel of saynt Marke  
The. xvi. Chapter.



**A**fter that he apped vnto  
the cleue/as they sate at  
meate/ & cast i theyr teeth  
theyr vnbelef & hardenſſe  
of herte/ because they beleued not  
theym/ whiche hadde ſene hym af  
ter his reſurreccyon. And he ſayde  
vnto the. Go ye i to all the world  
and preache the gospel to all crea  
tures. He that beleueth & is bap  
tyſed/ ſhal be ſafe. But he that beleueth not ſhall  
ſhall be dampned. And theſe ſygnēs ſhall  
ſolowe them that beleue. In my name ſhall they  
caſt out deuylles / & ſhall ſpeake with newe ton  
ges/ and ſhall kyll ſerpētes. And yf they drynke  
any deadly thyng it ſhall not hurte theym.  
They ſhall lay theyr handes on the ſycke / & they  
ſhall recouer. So the lorde Jeſus after he had  
ſpoke to them was receyue in to heuyn/ and  
ſytteth on the ryght hāde of God. And  
they went forth and preached eue  
ry where. And our lorde wrought  
with them / and confirmed  
the worde with myra  
cles that ſolowed.

**T**he paſſyon of our lorde Jeſu  
Chriſt wyten by ſaynt  
Iohan Euangelyſt.

# The passion.



**W**hen Iesus had spoken these wordes he wente forth with his discyples ouer the broke Cedron: where was a garden / to the whiche he entred with his discyples. Judas also: which betrayd hym / knew the place for Iesu of tymes resorted thither with his discyples. Judas the after that he had receyued a bonde of men / and mynsters of

the hye preestes and pharises / came thither with lanternes and fyerbrödes and weapons. Then Iesus knowynge all thynges that shulde come on hym / went forth and sayde vnto the / whome seke ye? They answered hym. Iesus of Nazareth. Iesus sayde vnto the / I am he. Judas also whiche betrayed hym stode with hym. But as sone as he had sayd to them. I am he: they wēt backwardes and fell to the grounde. And he asked the agayne / whome seke ye? They sayd Iesus of Nazareth. Iesus answered / I sayde vnto you / I am he. If ye seke me / let these go theyr way / that the sayeng myght be fulfilled / whiche he spake. Of them which thou gauest me / haue I not losse one. Symon Peter hadde aswearde / and drewe it / & smote the hye preestes seruaunt / and cut of his

### The passion.

ryghte eare. The seruauntes name was Malcus  
The sayde Iesus vnto Peter: shall I not drynke  
of the cuppe/whiche my father hath gyuen me.  
Then the companye and the captayne / and the  
mynsters of the Jewes toke Iesus and bounde  
hym/and ledde hym awaye to Anna fyrste: for he  
was father law vnto Cayphas / whiche was the  
hye preest that same yere. Cayphas was he that  
gaue counsell to the Jewes that it was expedēt  
that one man shulde dye for the people. And sy-  
mō Peter folowed Iesus/ & another discypple that  
discypple was knowē of the hye pēst/ & wēt i with  
Ies<sup>us</sup> i to the palayes of the hye preest. But Peter  
stode at the doze without. Then went that other  
discypple whiche was knowen vnto the hye preest  
and spake to the dāsell that kepte the doze / and  
brought in Peter. Then sayde the damsell that  
kept the dooze vnto Peter. Arte not thou one of  
this mannes discyples? He sayde. I am not. The  
seruauntes and the ministers stode there / and  
had made a fyre of cooles / for it was colde: and  
they warmed them selves. Peter also stode amon-  
ge them and warmed him selfe. The hye preestes  
asked Iesus of his discyples/ and of his doctryne  
Iesus answered hym. I spake openly in the  
worlde. I euer taught in the synagoge and in  
the temple/whereal the Iues resorted/and in se-  
crete haue I sayde nothyng. Whypp askest thou  
me? Aske them whiche herde me/what I sayde  
vnto them. Beholde/they can tell what I sayde.  
Whē he had thus spoken/one of the ministers



### The passyon.

whiche stode by: smote Iesus on the face / sayeng  
Answerest thou the hye preest so. Iesus answered  
hym: Vt I haue spoken euill beare wytnesse  
of the euill. Vt I haue spoken well / why smytest  
thou me. And Annas sent hym bounde vnto Cay  
phas the hye p[re]este. Symon Peter stode  
and warmed hym selfe. And they sayde vnto  
hym, Arte thou not also one of his discyples. He  
denyed it / and sayde. I am not. One of the  
seruauntes of the hye p[re]est (his cosyn / whose  
eare Peter smote of) sayde vnto hym. Dyd not  
I se the in the Gardeyn with hym. Peter de  
nyed it agayne / and immediatly the cocke  
crewe. Then ledde they Iesus from Cayphas  
into the halle of iudgement. It was in the  
mornynge / and they theym selves wente not  
in to the iudgement halle / lest they shulde  
be defyled: but that they myghte eate the pas  
schall Lambe. pylate then wente out vn  
to them / and sayde. What accusacyon byn  
ge you agaynste this man. They answered and  
sayde vnto hym. Vt he were not an euill doer /  
we wolde not haue deliuered hym vnto the. The  
sayde pylate vnto them. Take ye hym / and iud  
ge hym after poure owne lawe. Then the Jewes  
sayde vnto hym. It is not laufull for vs to put  
any man to deathe. That the wordes of Iesus  
myght be fulfilled which he spake sygnifyenge  
what deathe he shulde dye. Then pylate en  
tered into the iudgement hall agayne / and called



### The Passyon.

Jes<sup>9</sup> and sayd vnto hym Arte thou the kynge of the Jewes? Jesus answered. Sayest thou that of thy selfe/or dyd other tell it the of me. Pilate answered. Am I a Jewe. Thyne owne nacion and hye priestes haue deliuered the vnto me. What haste thou done. Jesus answered. My kyngedome is not of this worlde. If my kyngedome were of this worlde/then wolde my mynysters surelye fyghte / that I shulde not be deliuered vnto the Jewes/but nowe is my kyngedome not fro hence. Pilate sayde vnto hi. Arte thou a kynge the. Jesus answered. Thou sayest that I am a kynge For this cause was I borne/ & for this cause came I i to the world/that I shuld beare wytnesse vnto the trueth. And al that are of the trueth heare my voyce. Pilate sayd vnto hym. what thyng is trueth. And when he had sayde that he wet out agayne vnto the Jewes/and sayd vnto them; I fynde in hym no cause at all. Ye haue a custome that I shulde deliuer you one loose at Easter. wyl ye that I loose vnto you the kyng of Jewes? Then cryed they al agayn sayeng. Not hym/but Barabas. That Barabas was a robber. The Pilate toke Jesus and scourged hym. And the souldiours wolde a crowne of thornes and put it on his head. And they dyd on hym o purple garmēt/ and sayde: Hail kyng of the Jewes. And they smote hym on the face. Pilate went forth agayn and sayde vnto the. Beholde I brynge hym forth to you/that ye may knowe/that I fynde no faute in hym. The came Jes<sup>9</sup> forth wearynge a crowne

### The passion.

of thorne and a robe of purple. And Pilate sayd  
vnto the. Beholde the man. When the hie prie-  
stes and mynsters sawe hym/they cryed/sayēg  
Crucifye hym/Crucifye hym. Pilate sayd vnto  
the. Take ye hym/and crucifye hym. For I fynde  
no cause in hym. The Iwes answered hym. We  
haue a lawe/and by our law he ought to dye/be-  
cause he made hym selfe the sone of god. When  
Pilate herde that sayenge / he was the more a-  
fraid: and sayd vnto Iesus: whense arte thou?  
but Iesus gaue hym none answer. Then sayde  
Pilate vnto hym. Speakest thou not vnto me.  
Knowest thou not that I haue power to loose  
the? Iesus answered. Thou couldest haue no po-  
wer at all agaynst me/except it were gyuen the  
frō aboue. Therfore he that deliuered me vnto  
the / is more i synne. And from hēs forth sought  
Pilate meanes to loose hym. But the Iewes  
cryed/sayng. If thou let hym go thou arte not  
Cesars frēde. For who soeuer maketh hym selfe  
a kynge/is agaynst Cesar. When Pilate herde  
that sayēge/he brought Ies⁹ forth/ & sat downe  
to geue sentence / in a place called the Pavemēt  
but i the Hebrew tonge Gabbatha. It was the  
Saboth euen: whiche falleth in the Easter feest  
aboute the fyrte houre. And he sayde vnto the  
Jewes: Beholde your kynge. They cryed /away  
with hym/ away with hym. Crucifye hym. Pilate  
sayde vnto them. Shall I crucifye your kynge.  
The hie preestes answered/we haue no kynge  
but Cesar. Then deliuered he hym vnto them to

### The passion.

he crucified. And they toke Iesus and led hym away. And he bare his crosse and wente for to a place / called the place of deade mennes sculles (which is named in Hebrewe / Golgatha (where they crucified hym. And with hym two other / on eyther syde one / and Iesus in the mydes. Plate wrote his cytle / and put it on the crosse. The wyrtynge was. Iesus of Nazareth / kynge of the Iues. This cytle red many of þe Iewes. For the place where Iesus was crucified / was nygh to the cyte. And it was wyrtte in Hebrewe / Greke / and latyn. Then sayde the hye preestes of the Iues to Plate / wyrtte not kynge of the Iewes; but that he sayde / I am kynge of the Iues. Plate answered. What I haue wyrtten / that haue I wyrtten. Then the souldiours when they had crucified Iesus / toke his garmetes and made. iiii. partes: to euery souldyout a parte and also his cote. There was a cote without seam / wrought open throughout. And they sayde one to another. Let vs not deuyde it: but cast lottes who shall haue it. That the scripture myght be fulfilled / whiche sayth. They parted my raimēt amonge them and on my cote dyd caste lottes. And the souldyours dyd suche thynges in dede. There stode by the crosse of Iesus / his mother / & his mothers syster / Mary the wyfe Cleophas: and Mary magdalene. Whē Iesus sawe his mother: and the discypple standynge / whome he loued / he sayde vnto his mother: woman / beholde thy sone. Then sayde he to the discypple: be

### The passion.

holde thy mother. And from that houre the discyple toke her for his owne. After that when Ies<sup>9</sup> perceyued that all thynges were performed / that the scripture myght be fulfilled he sayde / I chryst. There stode a vessell full of bynegre by And they fylled a sponge with bynegre / and wounde it about with yslope: and put it to his mouthe. Asone as Iesus had receyued of the bynegre / he sayde. It is finished. And bowed his heade / and gaue vp the ghoſte The Jewes then because it was the Saboth eue / that the bodyes shulde not remayne vpon the crosse on the Saboth daye (for <sup>h</sup> saboth daye was an hpe daye) besought pylate that they legges myght be broken / and that they myght be taken downe. Then came the souldpours and brake the legges of the fyrste / and of the other / whiche was crucyfyed with Iesus But when they came to Iesus: and sawe that he was dead alre dy / they brake not his legges but one of the souldpours with a spere / thrust hym in to the syde / and forth with came oute bloude and water. And he that sawe it bare recorde and his recorde is true And he knoweth that he sayth true / that ye myght beleue also. These thinges were doone that the scripture myght be fulfilled. Ye shall not breake a bone of hym. And agayne another scrip<sup>re</sup> sayth. They shall loke on hym / whom they pearled. After that Ioseph of Aramathia (whiche was a discyp<sup>le</sup> of Iesus but secretly for feare of the Jewes) besought pylate that he myght



The passion.

take downe the body of Iesus. And Pilate gaue hym licence. And there came also Nicodemus whiche at the begynnyng came to Iesus by nyght/and brought of myrrre and Aloes myngled togyther: about an hddzed pounce wayght. Them toke they the body of Iesu and wounde it in linnen clothes with the odoures / as the manner of y<sup>e</sup> Jewes is to burye. And in the place where Iesus was crucifyed/ was a gardeyn/ & in the gardeyn a new sepulcre/ wher in was neuer man layde. There layde they Ies<sup>u</sup>/ because of the Iues Saboth euen: for the sepulchre was nye at hand. The verse. Thou that suffereddest for vs. The answer. Lorde haue mercy on vs. The prayer.

**O** Lorde whiche haste displayed thyne handes and feete / & al thy body on a crosse for our synnes: and sufferedest the Iues to set a crowne of thorne on thy heade / I dispyte of thy most holy name. And for vs synners dydest suffre synne greuous woundes/ gyue vs this day & euer the vse of lyght/ sence and vnderstandynge/ of penance/ abstinence/ pacyence/ humilite/ chastite/ & a pure conscience evermore. By Iesu Chryste/ sauyour of the world. Whiche lyueth & reygneith with the father/ & the holy ghost/ god: world without ende.  
**O** lorde for thy great mercy and grace  
Helpe thy people that so fayne wolde haue  
Thy holy gospell preached in euery place  
And that thy pastours thy flocke may saue  
From the daunger of eternall fyre  
To whiche all chrysten men may pray & desyre.





The fyrst peticion.

**O**ur father whiche arte in heuyn sanctified be thy name.

The seconde peticion.

**L**et thy kyngdome come. The. iij. peticion. Thy wyl be fulfilled in erth as it is i heuyn. The. iiii. peticion. Our daply breade gyue to vs this day. The. v. peticion. And

forgyue vs our offences: eyn as we forgyue the that offende vs. The. vi. peticion. And leade vs not in to temptacyon. The. vii. peticion. But deliuer vs from all euyl. So be it.

The salutacyon of the Angel Gabryel.

**H**yle Mary ful of grace: our lord is with the. Blessed be thou amonge women/and blessed be the fruyt of thy wombe Iesus Christ. So be it.

The. xij. artycles of the fayth.

The fyrst artycle.

**I**beleue in god the father almyghty/maker of heuyn and earth. The seconde artycle. And in Iesu Christ his onely sone/our lord.

The. iij. artycle. Whiche was conceived of the holy ghost/borne of Mary a virgyn. The. iiii. artycle. Whiche suffered vnder ponce pylate/and was crucified/deade and buryed. The. v. artycle. Whiche descended to hell / the thyrde day rose from death to lyfe. The. vi. artycle. He ascended in to heuyn/ & sitteth at the ryght hande of god/ the father almyghty. The. vii. artycle. And thes he shall come to Judge the quicke and the deade.

E i

**The .x. commaundementes.**

**The .viij. artycle.** I beleue i the holy ghosse. **The .ix. artycle.** The holy churche catholyke/the gmy npon of sayntes. **The .x. artycle.** The rempyssyon of synnes. **The .xi. artycle.** The resurreccyon of the flesshe. **The .xij. artyp.** And the lyfe everlastyn ge. So be it.

**The .x. commaundementes.**

**Deutro. b. chapter.**

**The fyrst.**

**T**hou shalt not haue straunge goddes in my syght. **The seconde.** Thou shalt not blurpe the name of thy god i vayne. **The thyrde.** O bserue the Saboth daye. **The fourth.** Honour thy father and mother. **The .v.** Thou shalt not kyll. **The .vi.** Thou shalt not do aduoutry. **The .vij.** Thou shalt not do thefte. **The .viij.** Thou shalt beare no false wytnesse agaynst the neyghbour. **The .ix.** Thou shalt not desyre the wyfe of thy neyghbour. **The .x.** Thou shalt not desyre the good of thy neyghboure.

**A lyte metre concenyng the ducty of a chrysten man.**

**T**hou beleue that Chryst hathe for vs meryted to be the chyldre and heyles of his father sanctified.

**G**od onely to serue without saynyng alway  
His crosse for to beare/and pryncers to obey  
Dorng good to all/and harme to no man  
This is the summe of the fayth chrystian.

**A**n invocatis vnto the holy Trinite to be sayd  
in the mornynge when thou shalt ryse vp.

**H**oly Trinite be helpynge vnto me. O god  
i thy name shall I lyfte vppe myne hādes.

A prayer to the Trinite.



The triumphant Crosse of the  
Passyon of our lord Iesu Chyyst  
Iesus of Nazareth kyng of the  
Jewes: sone of god haue mercy on  
me. In the name of the father the  
sone and the holyghoste. So be it.  
By the sygne of the holy Crosse +

from our enemyes deliuer vs lord god.

Most holy god and mercyfull father lord Iesu  
Chyyst almyghty euerlastyng god. I gyue lau-  
des and thakes vnto the: whiche hast this nyghe  
preserued / defended / and vpsited me thy vn-  
worthy seruaunt. *R.* And hast caused me to come  
to the begynnyng of this daye sauze & soude / and  
for thy benefytes (whiche thou of thy only good-  
nesse hast bestowed vpon me) I beseeche thy mercy  
father most mercyfull that thou wylte graunt me  
to spende the daye that is to come in thy holy ser-  
uice with al humylyte / discrecyon / deuocyon / and  
charytable loue / that I may be able to do my ser-  
uice due and pleasaunt vnto the i all my workes.  
And cause me to lyue alway with thy grace / and  
all the dayes of my lyfe / I commende vnto the my  
body and my soule. So be it.

When thou entrest in to the Church

**I**orde by the habundaunce of thy mercy: I  
wylle entre into thy house. I shall worshyp  
the at thy holy temple / & acknowledge thy name.  
Lorde through thy iustyce guyde me agaynst my  
ne enemyes / directe my way / euen in thy syght.  
So be it.

The matyns.

The declaracyon of the matyns.

**E** Of the more euident explanacyon and vnderstādyng of this Hymner/it is to be noted/that this worde(Matyns) is asmoche to say/as the moornyng houres/or moornyng scrupce/and so is called/because the same is:and hath ben alwayes accustomed to be sayd and songe in the moornyng. And for asmoche as the hole processe therof both specyally byyng to our remembraunce / the Natyuite and byrthe of Chryste / conceyued and borne of the moost inviolate virgyn Mary / it is called the Matyns of our Lady. In whose moost worthy prayse and cōmendacyon many solempne Hymnes/diutine colletes & pleasaunt Anthemes are herin wyrtten.



The Matyns.

The holy good wyde may



The fredeslyke toques offyre.

Domine labia mea aperies.

**L**

orde open thou my lyppes.

And my mounthe shall pronounce  
thy prayse.

O god bede thy selfe i to my helpe.

Forde hast the to helpe me.

Glorp be to the father/to the sone/

and to the holy ghoſte.

As it was in the begynnynge: as it is now/and

¶ iii



**The Matyns.**

ouer shall be. So be it.

**Prayse ye the lord.**

**B**etwene Septuagesima (whiche begynneth the fourth day before cleue lent) and Easter for

**Prayse ye the lord.**

**Ye muste saye.**

**Glaude be to the lord/kyng of eternall glorie.**

**The Inuitatorie.** **Hayle Mary full of grace**  
the lord is with the. **psalme. lxxviii.**

**C**ome and let vs ioyfully gyue thanks vn to the lord: let vs reioyce i god our sauour let vs appoche vnto his presence with prayse & thanks gyvinge / and syng vnto hym in psalmes. **Hayle Mary full of grace.**

**H**oꝝ god is a great lord / & a great kyng ouer all goddes/whiche shall not for sake his people/ in whose power are al the costes of the earth and he beholderh the toppes of the mountaynes.

**The lord is with the.**

**T**he see is his/for he hath made it/and his handes haue fashioned the earthe also: come therfore/and let vs worshyppe and fal downe before the lord/let vs wepe before the lord which hath made vs/for he is our lord god / and we are his people/and the shepe of his pasture. **Hayle Mary full of grace.**

**N**ow yf ye heare his voyce/le that ye harden not youre hertes as they dyd in the tyme of temptacion i wyldernesse/bytterly murmurige agaynst god/where your fathers tempted me/and pronounced me to angre: and yet sawe they my workes.  
**The lord is with the.**

**H**oꝝ yeres was J a neyghboure vnto this ge:

The matyns.

neracyon/wherfore I sayd euer they hertes are  
gone fro me: they know not my wayes to whome  
I swore in my great angre/that they shulde not  
entre in to my rest.

Haple Mary full of grace. The lord is with the.  
Glozy be to the father/to the lone/and to the ho  
ly ghoste.

As it was in the begynnyng/as it is now and  
euer shal be. So be it.

The Hymne.

**T**he gouernour of the triple engyn  
Whome the earth/the see/ & the heuyns  
do honour.

Conceyued is in the wombe of a byrgyn  
Whose name is Mary/ by goddes hygh power

A maydens wombe immaculate and pure  
Hym hath conceyued/without spot or cryme  
To whome the Sonne and moone and euery  
creature Do serue alway in theyr course & tyme.

Blessed is he mother/replenysht with grace.

In whose wombe/the creatour immortall  
Hath not disdayned to take his place  
Holdyng in his hande the worlde ouer all

Of the heuenly messenger/blessed is she  
Through the grace of the holy ghost inspyred  
For out of her wombe proceded he  
Whome all the nacyns of the worlde desyred.

Glozy to the lord of myghtes moost

That of a virgyn chaste was bore

Glozy to the father and the holy ghost

To them be prayfynge for euermore. So be it.

¶ iii

The Matyns.

**D**ñs dominus noster. The. vij. psalme.

**O** lord/whiche arte our lord:how marueylous is thy name ouer all the earth.

**F**or thy magnificence hath ben exalted aboue the heuyns.

**T**hou haste aduanced thy prayse / by the mouthes of infantes and suckynge babes / in dyspyre of thyne enemyes / for to confounde the aduersary and the reuenger.

**W**herfore I shall beholde the heuyns / whiche are the workes of thyne handes / the Moone and the starres whiche thou hast set in ordre.

**W**hat thyng is man / that thou art so mynde full of hym:or what is the sone of Adā that thou so regardest hym.

**T**hou haste made hym not moche inferyore to angels:thou hast crowned hym with glozy and honour:and hast made hym lord vpon the workes of thyne handes.

**T**hou hast cast all thynges vnder his feet / al manner of shepe and oxen:yea mozeouer the catell of the felde.

**H**oules of the ayre / and fysshes of the see / which swymme in the waters of the see.

**O** lord/whiche arte our lord how marueylous is thy name ouer all the earth.

**G**lozy be to the father / to the sone / and to the holy ghoſte.

**A**s it was in the begynnyng / as it is nowe and euer shal be. So be it.

**A**ll enarrant.

The. viij. psalme.

The Matyns.

**A** De heuyns declare the glory of god / and  
the firmament manyfesteþ the workes of  
his handes.

Daye vntodaye vttereth out speache / & nyght  
vnto nyght openeth knowlege.

There be neyther speeches nor wordes: but that  
the voyces of them ben herde.

They? soude haue gone throughe all the worlde:  
and they? wordes throughe the coostes of the  
rounde earthe.

He hath pyght his pavilion in the sonne: & he is  
lyke a hydegrome procedynge out of his chābre

He hath sterte vp lyke a gyaunt for to take his  
course: his progresse is from the hygh heuen.

And his recourse is vnto the farthest parte the  
cof: neyther is there any that can hyde hym from  
his heate.

The lawe of the lord is pure / conuertynge soules:  
the testymony of the lord is faythfull / gpyng  
ge wysdome to the ygnoraunt.

The commaundementes of the lord be ryght:  
full / confortynge the herte: the lordes precept is  
cleare / gpyngge lyght to the eyes.

The feare of the lord is euermore cōtynuyng:  
the iudgementes of the lord are true / iustified  
in them selues.

They are to be desyred aboue golde & precyous  
stones: & more sweter thē hony / & the hony combe

Merely thy seruaunt obserueth them: in keepynge  
of them is great rewarde.

Who doth consyder his faultes? pouрге me frō

The Matynes.

those that be secreete / and frome other spare thy  
seruaunt.

If they haue not the maystry of me / then shal I  
be cleane: & shal be purged fro the greatest synne  
And the wordes of my mouth shal be pleasaunt  
and the meditacyon of myne herte acceptable in  
thy syght alway.

Olorde thou arte my helper: and my redemer.

Glorie be to the father / to the sone / and to the ho  
ly ghoste.

As it was in the begynnyng: as it is now / and  
and euer shall be. So be it.

Domini est terra.

The. cxxij. psalme.

**T**he earth is the lordes / and the habunda:  
unce therof: the rounde worlde / & all that  
inhabyte in it.

For he hath ppyght it vpon the sees: and hath  
buylde vpon the flodes.

Who shal ascende in to the hyll of the lorde: or  
who shall stande in his holy place.

An innocent in handes / and of pure herte: whi  
che hath not taken his soule in bayne / nor hath  
not sworne to deceyue his neyghbour.

He shall receyue blessinge of the lorde: and mer  
cy of god his sauyoure.

This is the generacyon of the that seke hym: of  
them that seke the face of the god of Jacob.

Pe ppynces heaue vppour gates / and ye eternall  
gates open youre selues / and a kynge of glorie  
shall entre in.

Who is this same kynge of glorie? a stryde lorde



**The matyns.**

and a myghty/a lorde myghty in batayl.

Ye prynces heaue vp your gates/and ye eternall gates opene your selues/and a kynge of glorie shall entre in.

Who is this same kynge of glorie / the lorde of powers/he is the kynge of glorie.

Glorie be to the father/to the sone/and to the holy ghoste.

As it was in the begynnyng/as it is now and euer shall be. So be it.

**The anthem.** Blessed be thou amonge all women/and blessed be the fruite of thy wombe.

**The versle.** Holy mother of god/and virgyn perpetuall. **The answer.** Pray for vs to the lorde celestyall.

**The Vater noster.**

**O**ur father whiche arte in heuyn sanctified be thy name. Let thy kyngdome come.

Thy wyl be fulfilled in erth as it is i heuyn Our dayly breade gyue to vs this daye. And forgyue vs our offences: euen as we forgyue the that offende vs. And leade vs not in to temptacyon. But deliuer vs from al euyl. So be it.

**The Ave Maria.**

**H**yle Mary full of grace: our lorde is with the. Blessed be thou amonge women / and blessed be the fruite of thy wombe Iesus Chryst. So be it. And ledde vs not (lorde) in to temptacyon. But deliuer vs from euyl. Blessyng.

**U**rde we besech the of thy blessyng. **answere.** Holy virgyn of virgyns / praye for vs vnto the lorde.

**The first lesson.**

The Matyns.

**H**oly Mary moost pure of virgyns all  
Mother & doughter of the kynge celestial  
So conforthe vs in our desolacyon  
That by thy prayer and specyall meditacyon  
We enioy the rewarde of the heuynly raygne  
And with goddes electe there for to remayne.  
Thou lord haue mercy on vs.

The response.

Holy and vndefyled virgynyte. I wot not  
with what praylynge I may exalte the. For hym  
that the heuyns coulde not conteyn: thou barest  
in thy wombe. The verse. Blessed be thou amōg  
al women/ & blessed be the fruyt of thy wōbe. For  
hym that the heuyns coulde not cōtayn/ thou ba-  
rest in thy wombe. The blessinge. Lorde we bese-  
che the of thy blessinge. The answer. Maye for  
vs deuoutly/ o virgyn Mary. The collecton.

**H**oly Mary of all godly the godlyest  
Pray for vs/ of all holy the holiest  
That he our prayers may accept in good wyse  
Whiche of the was borne: and raygneth aboue  
the skyes.

By whose charyte: and mercyfull grace  
Our greuous synnes: may take no place  
Thou lord haue mercy on vs. Thanke we god.  
The response. Blessed arte thou virgyn Mary  
thou barest our lord. Thou hast borne hym that  
made the and yet remainest a virgyn euermore.  
The verse. Maye Mary full of grace: our lord  
is with the. Thou hast borne hym that made the:  
and yet remainest a virgyn euermore.  
The blessinge. Lorde we beseche the of thy blef

The matyns.

syng. **The answer.** G. oddes holy mother be hel  
pyng to vs.

**The thyrd lesson.**

**H**oly mother of god: whiche hym haste conceyued.

That of all the worlde coulde not worthely be receyued. Thy sone beseeche with humble intercessyon  
us for to purge of our transgressyon

That so beyng redeemed: we may the place ascende. Where thou dwellest with hym: worlde without  
ende. Thou lord haue mercy on vs.

**The answer.** G. surely happy arte thou blessed virgin

Marye: & worthy to haue all maner of pray-  
syng. For of the is ryse the sone of ryghtwysnes.

Christ our god. **The vers.** Pray for the people:

entreat for the clergye: make intercessyon for the  
denoute womā kynde: let all fele thyne helpe that

worthely solempnyled thy memorvall. For of the  
is ryse the sone of ryghtwysnes.

Christe our god. Gloze be to the father to the sone: and to  
the holy ghost. Christ our god.

**The song of Ambrose and Ambrose.**

**U**n prayse the (O god) we knowledg the  
to be the lorde.

All the earth doth worshyp the/whiche arte the  
father euerlastyng.

To the crye forth all aungelles: the heuyns/and  
all powers therein.

To the thus cryeth Cherubyn and Seraphin e-  
ternally. Holy. Holy. Holy.

Glode god of  
Sabaoth. Heuyn and earth are fulfylled with  
the glory of thy maiesty.

39

### The Matyns.

**T**he glorious company of the apostles prayse the.  
**T**he goodly felowshipp of the prophetes wor-  
shipp the.

**T**he noble army of martyrs prayse the

**T**he holy church throughout all the worlde  
doth magnifye the.

**T**hey knowledg the to be the father of an infy-  
nite maiesty.

**T**hey knowledg thy honourable and very one:  
ly sone.

**A**nd the holy ghost also to be a comforter.

**T**hou arte the kyng of glory o Chryste.

**T**hou arte the euerlastyng sone of the father.

**W**hen thou tokest vpon the our nature to deli-  
uer man & dydest not abhorre the virgyns wobe

**W**hen thou haddest ouercomen the sharpnesse  
of death: thou openest the kyngdome of heuyns  
to all true beleuers.

**T**hou syttest on the ryght hande of god in the  
glory of the father.

**W**e beleue that thou shalt com to be our iuge.

**W**e therfore pray the helpe thy seruañtes: who:  
me thou hast redemed with thy precyous bloude.

**M**ake them to be nombred with thy sayntes in  
ioye euerlastyng.

**O**lorde saue thy people and blesse thy herytage.

**G**ouerne and also lyfte theym vp i to blesse euer  
lastyng.

**G**ive prayse the every daye.

**A**nd we worshipp thy name euer worlde with:  
out ende.

The Matyns.

A ouchsaufe good lord to kepe vs this daye  
without synne.

O lord haue mercy vpon vs: haue mercy vpon vs.

O lord let thy mercy lyghten vpon vs: euen as  
we trust in the. O lord i the haue I trusted: let  
me neuer be confounded. The verse. Holy mother  
of god make thy peticyon.

The answer.

That we may deserue Chrystes promysse.

Between Septuagesima & Easter this psalme  
folowynge is sayde in steade of Te Deum.

Miserere mei deus.

**H**au mercy vpon me (o god) accordynge to  
thy great mercy.

And accordynge to the multytude of thy compas-  
sions: wpye away myn iniquite.

Yet walthe me moze from myne iniquite: and  
clense me from my synne.

For I knowledg myne iniquite: and my synne  
is euer befoze myne eyes.

Agaynst the onely haue I synned/ and haue do-  
ne euyl in thy syght: that thou mayst be iust-  
fyed in thy wordes/ and mayst baynquyssh the whē  
thou hast indged.

For I was begotten in wyckednesse/ and my mo-  
ther conceived me in synne.

For thou haste lored truely the vnkownen and  
secrete thynges of thy wysdome hast thou reue-  
led vnto me.

Spyncle me lord with yslope/ and so shall I be  
cleane/ thou shalt walthe me/ and then shall I be  
whyter then snowe.



### The matyngs.

**U**nto my hearynge shalt thou gyue ioye & gladnesse: and my blysed bones shalbe refreshed.

**T**ourne thy face fro my synnes: and wyipe away all my wyckednesse.

**A** pure herte create in me (oh god) & an vpryght spyryte renewe within me.

**A**ssist me not away from thy face: and thyne holy spyryte take not from me.

**M**ake me agayn to repose in thy sauynge helth and strenthen me with a pryncypal spyryte.

**I** will enstruct the wycked i thy wayes: and the vngodly shall be conuerted vnto the.

**D**elyuer me fro bloudes (oh god) the god of my health: & my tōge shal exalte thy ryghtwysenesse.

**W**orde open thou my lippes: & my mouthe shall pronounce thy prayse.

**F**or yf thou haddest despyred sacryfices / I hadde surely gyue it / but I delyrest not i burnt offerynges.

**A** sacryfyce to god is a lowly spirit: a contrite & an humble herte dyspyce not (o god)

**D**eale gently of thy fauourable beneuolence with Syon: that the walles of Hierusalem may be buylde agayne.

**T**hen shalt thou accept the sacryfyce of ryghtwysenesse: oblacyns and burnt offerynges / then shall they lay calues vpon thyne altare.

**T**his worde (Laudes) is asmoche to saye as prayles & the seruyce folowyng is called so: because it conteyneth onely the mere laudes & prayles of Chryst: and the virgyn his mother.

### The Laudes.

The Laudes.



**O** God bende thy selfe in to my helpe.  
 Oorde haste the to helpe me.  
 Gloze be to the father to the sone /  
 to the holpe ghoste.  
 As it was in the begynnyng: as it is  
 nowe and euer shall be. So be it.

**T**he Anthem. **O** wonderfull.

*Dominiis regnauit.*

*The. xxxi. psalme.*

**T**he lord hath reygned / he hath put on  
 goodly aray: the lord hath armed hi selfe

**A**

The Laudes.

with strength / and hath gyrded hym selfe.

**H**e hath surely bupte & set fast the roude worlde  
so that it shall not be moued.

**T**hy seate was then prepared (o god) but thou  
thy selfe arte of euerlastyng.

**T**he floodes haue rysen (o lord) the floodes ha-  
ue rozed.

**T**he floodes haue lyfted vp theyr waues ; with  
great noyse and rozyng of many waters.

**M**arueylous are the risynge of waters: maruey-  
lous is that lord aboue.

**T**hy testymonyes are made passyng credible: ho-  
lynes becometh thy house (o lord) for euermoze.

**G**lorp be to the father / to the sone / and to the  
holpe ghostr.

**A**s it was in the begynnyng / as it is now and  
euer shall be. So be it.

**I**ubilate deo omnis.

The. lxxxix. psalme.

**M**ake ye melody vnto god all that inhabyte  
the earth: serue ye the lord with gladnes

**E**ntre ye in to his presencc: with ioyfulnesse.

**R**nowlege ye the lord that he is god : he hath  
made vs / and not we our selues.

**W**e that are his people / and the shepe of his pastu-  
re: entre his gates in confessyon / his court with  
hymnes to magnifye hym.

**P**raise his name / for the lord is swete: his mer-  
cy is endelesse / and his trueth contynueth from  
one generacyon to another.

**G**lorp be to the father / to the sone / and to the.

**A**s it was in the begynnyng / as it is now.

The Laudes.

Deus deus meus.

The. cxxi. Psalm.

**G**od thou arte my god: early do I watche after the.

My soule hath thyrstied after the: my fleshe hath longed very moche.

In a countre deserte wylde and dry: so haue I appered before the in a holpe place / for to se thy power and thy gloire.

For thy mercy is better then lyfe / my lippes shall prayse the.

So shall I prayse the in my lyfe / and in thy name shall lyfte vp myne handes.

My soule shal be satysfied as it were with enterlarde and fatnes: and my mouth shal prayse the with lippes full of ioye.

So haue I ben myndefull of the vpon my bed: I shall set my thought on the in the mornynge tymes: because thou wast myne helper.

And I shall reioyce vnder the couerte of thy wynges: my soule hath cleaued vnto the / thy ryght hande hath susteyned me.

They verily haue sought my soule i bayne: they shal go into the lower partes of the earth they shall be put in to the power of a swearde / they shall be the partes of the foxes.

The kynge truly shal ioye in god: all shall prayled that sweare in hym / for the mouth of the that speake vngodlynesse is stopped.

Deus misereatur nostri. The. cxiij.

Psalm.

**G**od haue mercy vpon vs / and blesse vs: let hym shew his face vnto vs / and haue haue

## The Laudes.

mercy vpon vs.

**T**hat we may knowe thy waye in earth/and thy  
saupnge health amonge all nacjons.

**L**et the people make knowledge vnto god: let  
all nacjons confesse the.

**L**oyfull and gladde be all folke: because thou ru  
lest people with equite/and orderest the nacjons  
in earth.

**L**et thy people knowledge the/o god/let all na  
cjons confesse to the: for the earth hath yel ded  
her fruyte.

**B**lesse vs our god/ & all that inhabyt the earth:  
all the partes therof feare the.

**G**lorie be to the father/ to the sone/ and to the ho  
ly ghoſte.

**A**t it was in the begynnyge / as it is nowe and  
euer shall be. So be it.

*Benedicite omnia opera domini.*

*The songe of the thre chyl dren.*

**P**rayse ye the lorde all his workes: prayse &  
extolle hym for euer.

**Y**e angelles prayse the lorde: ye heuens prayse  
the lorde.

**Y**e waters al that are aboue heuen: prayse the  
lorde/ all the powers of the lorde prayse ye & lord

**T**he sonne & the moone prayse ye the lorde: star  
res of the firmament prayse ye the lorde.

**T**he raygne and the dewe prayse ye the lorde: all  
the wyndes of god prayse ye the lorde.

**H**er and heate magnifye ye the lorde: wynter  
and sommer prayse ye the lorde.



### The Laudes.

Moyſture & ye hooze froſtes prayſe ye the lorde/  
froſt and colde: prayſe ye the lorde.

Ye ſe and inowe prayſe ye the lorde: nyghtes and  
dayes prayſe ye the lorde.

Lyghte and darkenes prayſe ye the lorde: lyght:  
nyngte/ and cloudes laude ye the lorde.

The earth mought prayſe the lorde: laude and  
extolle hym for euer.

Hylles and mountaynes prayſe ye the lorde: all  
that ſpryngeth vpon the earth laude ye the lorde.

Ye welles and ſpryngeſ prayſe the lorde: ſecs &  
flodes prayſe ye the lorde.

Whale fyllyſhes / and all that moue i the waters  
prayſe ye the lorde: all byrdes of the ayre: prayſe  
ye the lorde.

All beaſtes bothe wylde and tame prayſe the  
lorde: ye chyl dren of men/ prayſe the lorde.

Let Iſrael prayſe the lorde: laude hym and ex-  
toll hym for euer.

Ye preeſtes of the lorde prayſe the lorde: ye ſerua-  
ntes of the lorde/ prayſe the lorde.

Ye ſpirites and ſoules of ryghtwylemen prayſe  
the lorde: ye holy & meke in herte prayſe the lorde.

Anania/ Azaria/ Miſael: prayſe ye the lorde: lau-  
de and extolle hym for euer.

Bleſſe we the father/ the ſone/ w<sup>th</sup> the holy ghoſt:  
prayſe we hym/ and ſerue we hym euermore.

Bleſſed arte thou (lorde) in the fyrmament of  
heuyne: thou arte prayſe worthy / gloriouſ and  
magnified/ worlde without ende.

Audate dñm de celis. The. c. xviij. 10ſalme.

¶ uſ

The Laudes.

**P**rayse ye the lord of heuyns: prayse ye hym  
in the hygh places.

Prayse ye hym all his aungelles: all his powers  
prayse ye hym.

Prayse ye hym Sonne and moone: all starres &  
lyght prayse ye hym.

The hyghest of heuyns prayse ye hym: and the  
waters that are aboue the heuyns let the prayse  
the lordes name

For by his worde all thynges were made: by his  
commaundemen: all thynges were created.

He hath stablyshed them everlastyngly: and in  
to the worlde of worlde he hath set a lawe that  
shall not erlyp.

Prayse the lord ye dragons: and al depneses  
of the earthe.

Euer/hayle/snowe/ple/stormes of wyndes that  
do his commaundement.

Moutaynes and all lytell hylles: wodde bearyng  
fruyte/and all Cedre trees.

Beastes and all maner of Catell: serpentes/and  
fethered foules.

Kynges of the earth/and all people: princes and  
all iudges of the earth.

Bachelers and maydens / olde men and yonge  
let them prayse the name of the lord for the na-  
me of hym onely is exalted.

The knowledge of hym is aboue heuyn & earth:  
& he hath exalted the horne of his people.

Hande be vnto al his sayntes: to the sones of  
Israel/to the people appoehyng vnto hym.

The Laudes.

Cantate domino.

The. cxliij. Psalm.

**S**ynge vnto the lord a new song: prayse  
be he in the congregacyon of sayntes.

Let Israel reioyce in hym that made hym: and  
let the sones of syon triumphe in theyr kyng.

Let them prayse his name with daunsynge: let  
them synge vnto hym with tympany and harpe.

For the lord is well pleased with his people: &  
hath exalted the lowly into saluacyon.

Sayntes shall triumphe i glorie: they shall make  
tope in theyr chambres.

The prayses of god shal be in theyr mouthes: &  
two edged swordes in theyr handes.

To do vengeaunce amongst nacjons: & correc-  
cyons amongst people. To bynde theyr kynges

in fetters: and theyr nobles in manacles of yron.

For to execute on them the iudgement wyrten:  
this is glorie vnto all his sayntes.

Audate dñm in sanctis.

The. cl. Psalm.

**P**rayse the lord in his sayntes: prayse hym  
in the firmament of his power.

Prayse hym in his strenght / prayse hym accor-  
dyng to the almyghtyness of his power.

Prayse hym with the sounde of a trumpet: pray-  
se hym with harpe and lute.

Prayse hym with tympany and daunsynge: pray-  
se hym with rebeckes and organs.

Prayse hym with clarysymbals wel soundynge  
prayse hym with symbals of swetnesse let every  
spyrite prayse the lord.

Glorie be to the father / to the sone / and to the

A iiiij

## The Laudes.

holpe ghoste.

As it was in the begynnynge/as it is now and  
euer shall be. So be it.

The Anthemie. O wonderfull erchaunge/The  
creatour of mankynde takynge vpon hym a ly:  
uynge body/hath not disdayned to be bozne of a  
virgyn. And he beynge made man/without seede  
of man/hath conuyncted vnto vs his godhed.

The Chapitre. Maria virgo semper.

**A** Virgyn Mary reioyce alway: whiche hast  
bozne Chryste/the maker of heuen & erth/  
for out of thy wombe thou hast brought forth the  
sauour of the worlde. Thankes be to god.

The Hymne.

O gloriosa femina.

**O** Gloripous floure of womanhed

Above the starres inthronysed

Thyne holy brestes haue noursyshed

That lord/that the hath created

O ur health lost by Eues offence

Thy godly fruyte doth recompence

For vs in heuyn to haue ingredience

Thou wast a wyndowe by prouydence.

**T**hou arte the doze of the heuynly kyngde

And the gate of lyfe resplendys thyngde

Syns that a virgyn lyfe doth brynge

Pe redeemed people/reioyce and syngde.

**G**lorp to the lorde of myghtes moost

That of a virgyn chaste was boze

Glorp to the father and the holy ghost

To them be praylsyng for euermore. So be it.

The verse. God hathe her chose all other before.

**The Laudes.**

**The antioch.** And causeth her to dwell with  
hym for evermore. **The Antiheme.** O gloruous  
mother of god.

**The songe of zacharie.**

**B**lessed be the lord god of Israel / for he  
hath visyted and redemed his people.

And hath rayled vp an horne of saluacyon vnto  
vs: in the house of his seruaunt Dauid.

As he promysed by the mouth of his holy  
prophetes / whiche were syns the worlde began.

That we shuld be saued from our enemyes: and  
from the handes of all that hate vs.

To fulfyl the mercy promysed to our fathers &  
to remembre his holy testament

To performe the othe whiche he sware to our  
father Abraham / that he wolde gyue vs.

That we deliuered out of the handes of oure ene-  
myes: myght serue hym without feare.

In holynesse and ryghtwysenes before hym: all  
the dayes of our lyfe

And thou chylde shalte be called the prophet of  
the highest: for thou shalte go before the face of  
the lord: to prepare his wayes.

To gyue knowledge of saluacyon vnto his peo-  
ple: for the remyssyon of theyr synnes.

Through the tender mercy of our god: whereby  
the day spryng from an hye hath visyted vs.

To gyue lyght to them that sate in darkenes: and  
in the shadowe of death: and to guyde our feete  
in to the way of peace.

Glorie be to the father / to the sone / and to the ho-  
ly ghoste.



### The Collettes.

As it was in the begynnynge: as it is now and ever shall be. So be it.

**The Anthem.** O glorious mother of god / O perpetuall virgyn Mary whichē dydest beare the lordē of all lordes / and alone of all other we dydest gyue sucke vnto the kynge of aungels: beseeche the of thy petre to haue vs i remembraūce: & to make meanes for vs vnto Chyriste that we be ynge supported by thy helpe / may deserue to come vnto the kyngedome of heuyn.

**The verse.** O lordē thy mercy vpon vs extende.  
**The answer.** And our saluacyon we praye the to sende.

**¶ Let vs pray.**

**G**raunt (we beseeche the lordē god) that thy seruantes maye Ioye contynuall healthe of body and soule / and throughe the gracypous intercessyon of the virgyn thy mother that we may be delyuered from this present heuynes and to haue the fruytys of eternall gladnesse. By Chyriste our lordē. So be it. Blesse we the lordē.  
Thanke we god.

**¶ Of the holy ghost.**

**The Anthem.**



Come holy spirite of god: inspire the hertes of them that beleue in the. And kyndle in them the fyre of loue. **The verse.** Sende forth thy spiryte / and they shall be made newe. **The answer.** And the face of the earth / thou shalt renewe.

**¶ Let vs pray.**

### The Collettes.

**O** God/whiche haste instructed the hertes of  
the fayrfull/by the inspyracyon of the ho-  
ly ghoſte/vouchesaufe that we in the same ſp-  
rite may ſauour the truerth. And euermore to reioy-  
ce in his holy conſolacyon. By Chryſt our lord.  
So be it.

### Of the holy Trinite. The Antheme.



O elpue vs/ſaue vs/iuſtifie vs/  
o blessed Trinite. The verſe. The  
lordes name be blessed all other  
before. The anſwere. From this  
tyme forth and euermore.

Let vs pray.

**A**lmyghty and euerlaſtyng  
god/which haſte graunted  
to vs thy ſeruauntes /through  
confeſſyon of the true fayth /for to acknowledge  
the gloire of the eternall Trinite. And to honou-  
re the one god in thy almyghte maieſty. We be-  
ſeche the /that through our ſtedfaſtneſſe in the ſa-  
me fayth /we may be alwaye defended from all ad-  
uerſyte. Whiche lyueſt and reygneſt one god:  
worlde without ende.

### Of the holy Croſſe. The Antheme.



Verely we ought to reioyce i the  
Croſſe of our lord Jeſu Chryſte  
The verſe. All the earth wor-  
ſhyppeth the lord. The anſwere.  
And prayſeth his name with  
one accorde.

Let vs pray.

### The Collettes.

**O** God whiche hast ascended thy moost holy  
Crosse and hast gyue lyght to the darknesse  
of the worlde / vouchesaufe thou by the vertue of  
the holy Crosse / to illumyne / visyte / & conforzt bo-  
the our hertes and bodyes. Whiche lyuest and  
reynest (o god) worlde without ende.

**O**f saynt Mychaell the archaungel. Antheme.



**O** Archagell Myghell / come for to  
socoure the people of god. And I  
shall gyue the prayse i the presence  
of aungelles. The verse. In thy ho-  
ly temple shall I to the pray. The  
answere. And thy blessed name co-  
fesse alway.

**Let vs praye.**

**O** God whiche by a wonderfull order doth ap-  
poynt the seruyce bothe of men and aungel  
les: of thy excedyng mercy graunt vs: that by the  
whiche attende alway vpon thy seruyce i heuyn /  
our lyfe maye be defended here in earth. By our  
lorde Jesu chryst.

**O**f saynt Iohan Baptyst.

The Antheme.



**A**mongest the sones of womē / the-  
re hathe not ryse a greater prophet  
then Iohan Baptyst. The verse.  
From god there was a man sent.  
The answer. Whose name was  
Iohan verament. **Let vs praye.**

**O** Lorde defende vs alway through  
the cōtynnall socours of saynt  
Iohan Baptyst For the more frayle that we be:

### The Collettes.

the more nede we haue to be releued with neces-  
sary prayers. By Chryste our lord. So be it.

Of saynt Peter and Paule. The anthem.



Peter the apostle / and Paule the  
doctour of the gentyles / they  
(good) lord haue taught vs thy  
law. The verse. In al the earth  
they bope dyd sounde. The an-  
swere. And in the cosles of the  
worlde rounde. Let vs pray.

God whose ryghte hād dyd  
O lyfte vp blessed Peter the  
apostle: walkyng amōge the wa-  
ues of water / for to saue hym frō drownynge: and  
delyueredest his felow apostle Paule after thre  
dayes saylyng / from the deepe of the see: here vs  
mercyfully / and graunt throughe the merytes of  
them bothe / we maye obtayne the glory euerla-  
stynge. In which lyuest and reygnest worlde with-  
out ende. So be it.

Of saynt Andrewe.

The Anthem.



Andrewe was the seruaunt of chryst  
goddes worthy apostle / the brother  
of Peter / and his felowe in passyon  
The verse. The lord loued An-  
drewe his seruaunt. The answer.  
With a sauour swete and pleasaunt

Let vs pray.

For we hūbly beseeche thy maiestye / that  
lyke as blessed Andrewe thyne appostle  
was true preacher / and prelate of thy churche / so



**The Collettes.**

let him be a cōtynuall peticyoner for vs vnto the  
By Chryste our lord. So be it.

**Of saynt Iehan Euangelyst. Anthemic.**



This is the same Iohan which  
leaned vpon the brest of the lord  
in his laste souper. The verse.

Greatly to be prayd is Iohan  
the Euangelyste. The answer.

Which leaned on the brest of Je  
su Chryste. **Let vs pray.**

**W**e beseeche the lord of thy  
benygnyte to glorifye  
thy church that it beyng illumy  
ned with teachynges of blessed saynt Iehan thy  
apostle and Euangelyst / may attayne to the re  
wardes euerlastyng. By Chryste our lord. So  
be it.

**Of saynt Laurence. The anthem.**



Saynt Laurence the Deacon dyde  
worke a good worke / for by vertue  
of the holy Crosse he gaue lyght to  
the blynde. The verse. He distrybu  
ted and gaue to the poore. The an  
swer. His ryghtwysnesse remay  
neth for enermore.

**Let vs pray.**

**L**orde we beseeche the to gyue vs grace for  
to quenche the flambes of our vyce: enē as  
thou gauest power to blessed saynt Laurence to  
ouercome the burnyng heate of his tumentes  
By Chryste our lord.

**Of saynt Stephan. The Anthemic.**



## The Collettes.



Stephan sawe the heuyns open/he  
bothe sawe and went in /blessed is  
that mā:to whome the heuyns shall  
be opened. The verse. Thou hast  
hym crowned with glōry and ho-  
nour. The answer. And hast hym  
set aboue thy hande labour.

¶ Let vs praye.

**O** Raunt good lord/that we maye pertyly fo-  
lowe hym/whome we worshyp/to the entēt  
we may lerne to loue our enemyes. For now we  
solempne his commemoracyō/that coulde fynde  
in his herte to pray for his psecutours vnto our  
lord Iesu Chryste. Which lyueth and reygneith  
with the/and the holye ghoste i vnite of godhed/  
worlde without ende. So be it.



¶ Of saynt Nicholas. Antheme  
Blessed saynt Nicholas beyng  
yet a chylde/dyd subdue his body  
with moche fastyng. The verse.  
Holy Nicholas for vs make pe-  
ticion. The answer. That  
we be enabled to Chrystes pro-  
myssyon. ¶ Let vs praye.

**O** God whiche hast glorifyed  
blessed. Nicholas/thy ho-  
ly bysshoppe with innumerable myracles/gratit  
we beseeche the/that by his merytes and prayers/  
we may be deliuered from the fyre of hell. By  
Chyft our lord. So be it.

¶ Of Mary Magdaleyn.

The Antheme.

# The Collettes.



Mary Magdalē dydenoynt the feet of Iesu & dyd wype thē with the heares of her head: & the honse was pfumed with the sauour of the oyntemēt. The verse. Many synnes were forgyuen her.

The answer. Becaue her loue was entier.

**C**let vs praye. Haunt vnto vs/moost mercifull father/that lyke as blessed mary magdalen obteyned pardō of her of fēcs/through the loue that she bare to the only begotten sone aboue all other thynges /euen so through thy mercy let her purchase for vs the blesse euerlastyng. By Chyyst our lord. So be it

**C**of saynt Katheryne.



The Anthemie. The virgyn saynt Katheryne the gemme of greccia/was the doughter of kynge Costus in the cyte of Alerādria. The verse. Holy Katheryne /for vs make peticyon.

The answer. That we be enabled to Chyristes promysse

**C**let vs praye. Almyghty and eternall god/whiche hast cōmailed the body of thy glorpyous virgyn & martyr Katheryne to be caried by thyn aungelles in to the mount Synai/therewe such fauoure vnto vs /that by her medytacyon we may deserue to beholde the clerenes of thy face By

# The Collettes.

Chyſte our lord. So be it.

Of ſaynt Margarete.

The Anthem.



Saynt margarete was not xv. yer-  
res olde/when ſhe was caſt i to pry-  
ſon by the cruel Dlibri9. The verſe.

Hoꝝ thy beautye and colour ſhene.  
The anſwere. Procede proſperouſ-  
ly and be a quene. Let vs praye.

**G**od that haſt cauſed the bleſ-  
ſed virgyn Margarete / to ob-  
taine heuyn throughe the crowne of martydo-  
me/graunt we beſeche the/that by the folowyn-  
g of her examles we may deſerue to appoche vs  
to the. By Chyſte our lord. So be it.

Of ſayntes whole reſpyes remaine in the ho-  
ly Church. The Anthem. The



bodpes of holy ſaintes are buryed  
in peace / and theyꝝ names ſhall  
be in perpetuall remembraunce.

The verſe. Blessed be they that  
dwelle with the lord. Anſwere.

They prayſe hi alway with one  
acorde. Let vs praye.

**A**lmyghy god we beſeche the vouchſaue  
that the meryte of thy holy mother and pe-  
petuall virgyn Mary/and thy holy ſayntes(who-  
ſe reſpyes are conteyned i the vniuerſal church)  
may defende vs:ſo that by theyꝝ prayers we may  
enemore reioyce in prayſynge of the with tran-  
quillyte & peace. By Chyſte our lord. So be it.

Of all ſayntes.

The Anthem.

B i

### The Collettes.



All ye blessed sayntes / & elect ser-  
uauntes of god haue vs in remembra-  
unce before God that through hel-  
pe of your prayers we maye deser-  
ue to be associate with you. The ver-  
se. Beioyse in the lorde you that be  
iustified. The answer. And all  
you that in hert be rectified.

**C**Let vs pray.

**W**e beseech the good lorde that thou beyn-  
g pleased with the prayers of all thy-  
n hol-  
ly sayntes: wylt bothe graunt vs pardon of our  
defautes and gyue vs also perpetuall remedy for  
them. By Chyriste our lorde. So be it.



**C**For peace. Antienne. Lorde  
sende vs peace in our dayes / for  
there is none other that fyghteth  
for vs / but onely thou lorde god.  
The verse. Lorde sende peace  
through thy vertue. The answer.  
And great habundance in every

countrie.

**C**Let vs pray.

**G**od frō whome all holy desyres / all good  
cōselles / & all iuste workes do procede / gy-  
ue vnto thy seruauntes that same peace whiche  
the worlde can not gyue / that our hertes beyn-  
g obedyent to thy commaundementes and the fea-  
re of our enemyes taken away: our tyme may be  
peasible through thy proteccyon. By Chyriste our  
lorde. So be it. Blesse we the lorde. Thanke we  
god.

**C**Matyn of the Crosse.

The Matyns of the Crosse.

¶ Ihesus was haged on the crosse.



And for his shed all his blood.

**H**E that is the great profounde sapience.  
 And diuine trueth of the father on hye.  
 Whiche for mākynde of his benenolēce.  
 hym selfe hath made bothe god & mā  
 ioyntely. was solde & bought by the Jewes trap-  
 terously. And aboute mydnyght perturbed & ta-  
 ken. And of his discyples anone forsaken. *uerse.*  
 We worshyp the Chryste with prayse and bene-  
 diccyon. *The answer.* **H** or thou redemydest the  
 worlde from all asslyccyon.

¶ Let vs praye

B li



The matyrs of the Crosse.

**I**orde Iesu Chryste/ sone of f lyuynge god/  
set thy holy passyon/ Crosse: & death betwe-  
ne thy iudgement and our soules/ both now and  
at the houre of death. And mozeouer vouchsaufe  
to graunt vnto the lyuynge/ mercy & grace/ to the  
deade pardon & rest/ to thy holy Churche/ peace &  
concorde/ & to vs poore synners/ lyfe & ioye euer-  
lastynge. Whiche lyuest & reygnest god with the  
fater/ and the holy ghoſte / worlde without en-  
de. So be it.

The gloriuous passyon of our lorde Iesu Chryſt  
delyuer vs from sorowfull heuynesse/ and byng  
vs to the ioyes of Paradyſe. So be it.

**A** lamentacyon of the mother Mary  
Der virgyns herte a sonder all to bryake  
when tydnges came to her sodenly  
How that her sone at mydnyght shulde be take  
But a the mornynge/ her wo gan moze awake  
Whē she herde hym brought i to the iudgement  
hall. Which made her ofte to syghe & sobbe with  
al. The velle. We do prayse the and praye the  
mother of god most mercyfull. The answer.

That thou entende/ vs to defende / from death  
that is moost sorowfull. The prayer.

**O**ly lorde Iesus / sone of the moost swete  
virgyn Mary/ which sufferedest deathe for  
vs vpon a Crosse / shew vnto vs thy mercy and  
grasit vnto vs / and vnto all that deuoutly haue  
in remembraunce the compassyon of thy moost  
holy mother (for her sake) prosperous lyfe i this  
present worlde/ and throughe thy grace/ eternall

### The Matyns of the Crosse.

glorpe in the world to come. Abherin thou doest  
lyne and reygne one god with the hoily gholic/  
worlde without ende. So be it.

The glorpous passyō of a virgyns sone brynge  
hs to the blisse of almighty god f father So be it

How the saynge of houres tpsit be-  
gan/and why they are so called.

**T**he first that euer we fynde in scrypture to  
haue vlsed the worlshyppe of god/at cer-  
teyne set houres of the daye was Daniel the pro-  
phet/as it appere in his. vi. Chapter. And in the  
newe Testament in the Actes of the Apostles the  
x. Chapitre/we rede that saint Peter the apostle  
accustomed hym selfe to certayne houres of pra-  
yer. By whiche examples (as saynt Cypriane re-  
suspecth) the catholyke Church of chryst dyd first  
receyue & admyt suche maner of prayeg. Abher-  
upon the same vsuall scrupce that we calle (psal-  
me and houres) was firste insytuted to be sayde  
and songe here in the Churches of Englande/ac-  
cordinge to the Custome of Sarū. and somwhe-  
re after the vse of Poike. And therfore when we  
rede Hora prima/tertia/sera/and nona/that is  
the first.the thyrde the fyrte/and the nyth hou-  
re/euyn as they make mēcyon of seuerall houres  
so were they and may be vlsed at seuerall tymes  
of the daye / to be sayde in remēbraunce of Chry-  
stes passyon / and the compassyon of the virgyn  
his mother.

The houres of our Lady.

Is iii

The houres.

Thobborlorde bozne bhas.



As et bene an ore and anafte.



God bende thy selfe in to my helpe,  
 Orde haste the to helpe me.

Glorve be to the father/to the sone/  
 to the holve ghoste.

As it was in the begynnyng as it  
 is nowe and ever shall be. So be it.

Prayse ye the lordes hymne. Veni creator,  
 Ome holy ghost/O creatour eternall  
 In our myndes/to make visytacyon

The houres.

And fulfyll thou with grace super<sup>n</sup>nall.

Our hertes that be of thy creacyon

Remembre lord author of saluacyon

That somtyme of a virgyn pure

Without helpe of mannes operacyon

Thou tokest vpon the our frayle nature

O virgyn Mary moost gracyous

O mother of mercy incomparable

From our enemye defende thou vs

And in the houre of death be fauourable.

Glorie to the lord of myghtes moost

That of a virgyn chaste was bore

Glorie to the father and the holy ghost

To them be prayeing for euermore. So be it.

The Antheme. O wonderfull exchaunge.

O us in nomine tuo.

The. liij. Psalm.

**G**od for thy names sake saue me: and iudge  
me by thy power.

O god heare my prayer: gyue eare vnto the wordes  
of my mouth.

For straungers haue rylen agaynst me: and rates  
haue no respecte vnto god / haue sought  
my lyfe.

But lo god helpeth me: and the lord is protector  
of my soule.

Turne the euylles vpon myne enemyes: and for  
thy truethe sake dystrope them.

Thyngely shall I sacrifice vnto the: and shall  
acknowledge thy name (o lord) for it is good.

For thou hast deliuered me out of al trouble: &  
myne eye hath looked ouer myne enemyes.

B iij

The houres.

Glory be to the father/to the sone/and to the holy ghoſte.

As it was in the begynnyng/as it is now and ever ſhall be. So be it.

**L**audate dñm oēs gētes.

The. cxvij. psalme.

**P**raise ye the lord all gentylles: prayſe ye hym all nacyns.

For his mercy hath ben multiplyed vpon vs and the trueth of the lord endureth for ever.

Glory be to the father/to the sone/and to the holy ghoſte.

As it was in the begynnyng: as it is now/and ever ſhall be. So be it.

**C**onfitemini dño qm̃.

The. cxvij. psalme.

**A**knowledge the lord for he is good / for his mercy is everlaſtyng.

Let Iſrael ſaye now that he is good: for his mercy is everlaſtyng.

Let the houſe of Aaron ſaye now that he is good: for his mercy is everlaſtyng.

Let al that feare the lord ſay that his mercy is everlaſtyng.

In my trouble haue I called vpon the lord: and the lord hath herde me at large.

The lord is my helper I feare not what ſo ever man do to me.

The lord is my helper and I ſhall diſpyce myne enemyes.

Better it is to truſte in the lord: then to truſt in men.

Better is it to truſte in the lord: then to truſt



## The hounes.

in pynnes.

All nacjons haue compassed me: and yet in the lordes name haue I ben auenged vpon them.

They lyeng in a wayt haue closed me in: and yet in the lordes name haue I ben auenged on them.

They haue swarmed aboute me lyke bees / and they haue burnt me as fyre amonge thornes / & yet in the lordes name haue I bē reuēged vpo thē.

By violēce haue I ben ouertourned / that I fell: and the lorde toke me vp.

Me strength and prayse is the lorde: & he is made a sauour vnto me.

The noyse of myrth and health / is the tabernacles of the iuste.

The ryght hande of the lorde hath wrought vertue: the lordes ryght hande hath exalted me the lordes ryght hande hath wrought vertue.

Let me not dye: but lyue: and I shall shewe the workes of the lorde.

With chastysyng the lorde hath chastysed me: & hath not put me to death.

Open vnto me the gates of iustyce / & entrynge therin / I shall make knowledge to the lorde: this is the lordes gate / the ryghtuous shall entre the rin. I will cōfesse the (o lorde) bycause thou hast harde me / and thou arte become my sauour.

The stone which the buylders reiected: the same was set at the heade of the corner.

This is done by the lorde: and it is marueylous in our eyes.

This is the daye whiche the lorde made: let vs

### The houres.

hemery and reioyce therein.

**O** lord save thou me / O lord preserve me wel:  
blessed is he that commeth in the lordes name.

**G**ive gyve prayse to you that be of the lordes hou  
se: god is the lord / & he hath gyve lyght vnto vs  
**A**ppoynte ye a solempne holy daye i thycke pla  
ces: euen vnto the corner of the altar.

**T**hou arte my god / and I shall cofesse the : thou  
arte my god / and I shall exalte the.

**I** shall make knowledge to the (O lord) for  
thou hast herde me: and arte become my saupour.

**A**cknowledge ye the lord / for he is god: for his  
mercy is everlastynge.

**G**lorie be to the father / to the sone / and to the ho  
ly ghost.

**A**s it was in the begynnyng / as it is nowe and  
ever shal be. So be it.

**The Anthem.** **O** wdderfull erchaunge / The crea  
tour of makynge takynge vps him a lyuyng body  
hath not disdayned to be bozne of a virgyn. And  
he beyng made man / without sede of mā / hath co  
mytted vnto vs his godhed. **The Chapter.**

**I**n all thynges haue I sought reste / & shall  
dwell in the herpytage of the lord. **The** the  
creatour of all thynges sayde / & comaunded me:  
& he that hath created me / hath rested in my ta  
bernacle. **Thakes be to god.** **The anthem.** **H**ayle  
Mary full of grace / the lord is with the. **H**ayle  
Mary full of grace / the lord is with the. **Vers.**  
**B**lyssed be thou amonge women / and blyssed be  
the fruyte of thy wombe. **O**ur lord is with the.

### The houres.

**G**lorie be to the father / to the sone / & to the holy  
ghost. **H**ail mary full of grace our lord is with  
the. **The verse.** Holy mother of god & virgyn per  
petuall. **The answer.** Pray for vs to the lord ce  
lestiall. **L**orde god heare my prayer. And geue  
hearynge vnto my clamour. **¶ Let vs praye.**

**O** Raunt (we beseeche the lord god) that thy  
seruauntes maye Joye continuall healtbe  
of body and soule / and throughe the gracyous in  
tercessyon of the virgyn thy mother that we may  
be deliuered from this present heurpnes and to  
haue the fruyt of eternall gladnesse. **B**y chryst  
our lord. **S**o be it.

### The fyrste houre of the Crosse.

**T**he fyrste houre / in the mornynge early  
To thei iudge / called plathe the Jues  
Jesus with his handes bounden they cary  
thither many a false wptnesse dyd hym accuse  
In the necke they hym smyt / his body they bruse  
They spyt and defyled there is godly face  
The lyght of heuyn / replete with all grace. **The**  
**verse.** We worshyppe the Chryste with prayse &  
bndiccyon. **The answer.** For thou redempdest  
the worlde from all affliccyon. **¶ Let vs praye.**

**L**orde Jesu Chryste / sone of the lyuynge  
god / set thy holy passyon / Crosse / and death  
betwene thy iudgement and our soules / both  
now and at the houre of death. And mozeouer  
bouchsaufe to graunt vnto the lyuynge / mercy  
and grace / to the deade pardon and rest / to thy  
holy Churche / peace and concord / & to vs poore

The hours.

synners lyfe and loye euerlastyng. Whiche ly-  
nest and reygnest god with the father & the holy  
ghost worlde without ende. So be it.

The glorious passyon of our lordesu Jhesu Chryst  
delyuer vs from sorowfull heynesse; and bryng  
vs to the ioyes of paradysse. So be it.

The fyrst houre of the compassyon of our Lady

**W**hen our lady in the mornynge behelde  
her only sone scourged & foule arayde  
Robbed/knocte & his face with spytte defyled  
God wote in hert she was full soze dismayde  
But yet alas it maketh myne herte afrayde  
To thynke how she fell in greuous wepyng  
And how dullfully her handes she gan wyng  
The verse. We do prayse the; and do pray the  
mother of god moost mercyfull.

The answer.

That thou entende / vs to defende from deatch  
that is moost sorowfull.

The prayer.

**O**ly lordesu Jhesu / sone of the mooste swete  
virgyn Mary / whiche sufferedest deache  
for vs bys a Crosse / shew vnto vs thy mercy and  
graue vnto vs / & vnto all that deuoutly haue in  
remembraunce the compassyon of thy moost holy mo-  
ther (for her sake) prosperous lyfe in this present  
worlde / and throughe thy grace / eternall glorie  
in the worlde to come. Wherin thou doest lyue &  
reygne one god with the holy ghoste / worlde  
without ende. So be it.

The dolorous compassyon of goddes moost swete  
mother bryng vs to the blyse of almyghty god  
the father. So be it.

The thyrde houre.

The houres.

In aungell dooth thepe herodes tell.



That hoime is the kynng of Jisrael.

**G**od bende thy selfe in to my helpe.  
**L**orde haste the to helpe me.  
**G**lorie be to the father to the sone/ &  
to the holpe ghoste.  
**A**s it was in the begynnyng as it  
is now and euer shall be. So be it. *The hymne*  
**C**ome holy ghost/ O creatour eternall  
In our myndes/ to make visytacyon  
And fulfyll thou with grace supernall.



The houres.

Our hertes that be of thy creacyon  
Remembre lord author of saluacyon  
That somtyme of a virgyn pure  
Withouth helpe of mannes operacyon  
Thou tokest vpon the our frayle nature.  
O virgyn Mary moost gracyous  
O mother of mercy incomparable  
From our enemye defende thou vs  
And in the houre of death be fauourable.  
Glorie to the lord of myghtes moost  
That of a virgyn chaste was boze  
Glorie to the father and the holy ghost  
To them be prayseing for euermore. So be it.

When thou wast bozne.

Ad dñm cum tribulater. The. cxiij. psalme.

I cryed vnto the lord when I was in trou-  
ble/and he herde me.

O lord delyuer my soule from lyenge lyp-  
pes: & a deceptfull tonge.

What may be gauen ther: or what may be layde  
agaynst ther: to a deceptfull tonge.

The sharpe arrowes of the myghtye: with hotte  
sparkelynge cooles.

Who is me for my respyng place is prolonged:  
I haue dwelled with the inhabytantes of Cedar/  
my soule was longe in exyle.

I was peasyble with the that hated peace: when  
I spake vnto them/they assaulted me causeles.

Glorie be to the father/to the sone/and to the ho-  
ly ghoste.

As it was in the begynnyng/ as it is now and



**The houres.**

euershall be. So be it.

**Leuani oculos meos.**

**The.ccx. psalme.**

**I**Lyfted vp myne eyes in to the hylls : from  
whense helpe shall come vnto me.

**W**h helpe commeth from the lord/that made he  
hym and earth.

**H**e shal not suffre thy soote to slyppe : neyther  
shall he that kepeth the/fall in to a slombze.

**N**o he shall neyther fall a slepe nor slombze: whi  
che kepeth Israel.

**T**he lord kepeth the: the lord is thy defence:  
more then thy ryght hande.

**T**he sonne shall not burne the by day : nor the  
moone by nyght.

**T**he lord kepeth the from all euyl : the lord  
kepeth euyn thy soule.

**T**he lord kepeth thy goynge i and goynge out:  
from this tyme forth and euermore.

**G**lorie be to the father/to the sone/and to the ho  
ly ghoste.

**A**s it was in the begynnynge/as it is now and  
euershall be. So be it.

**Letatus sum.**

**The.ccxj. psalme.**

**I**Reioysed in those thynges that were  
sayde to me : we shall go in to the lordes  
house.

**O**ure feete were standynge in thy gates : O  
Hierusalem.

**H**ierusalem whiche is buylded lyke a citie: whose  
particypacyon is within it selfe.

**N**or thyther ascended the trybes / euyn the

The houres.

trybes of the lorde : the testymonye of Israel to acknowledge the lordes name.

For there sate the sytters i iudgement: eyn the seate of the house of Dauid.

Pray pe for the peace of Hierusalem : and they shall haue plentye that loue the.

Let peace be made throughe thy vertue: & plentye in thy houses.

For my brothers and kynredes sakes: I prayed peace for the.

For the house of our lorde god: I besought good thynges for the.

Glorie be to the father/to the sone/and to the holy ghoste.

As it was in the begynnyng/as it is now and euer shall be. So be it.

The Antheme. **W**hē thou wast borne of the virgyn Mary/by an vnspeakeable meane/then were the scripures fulfilled/for thou dydest discede eyn lykewyse as the rayne dyd in to the fiers of Gedeon/for the saluacyon of mankyng. **W**hi prayse the lorde god.

The Chapter.

**F**rom the begynnyng / & before the worlde was I created/and shall neuer fayle vnto the worlde that is to come/and I haue mynstred before hym/in an holy habytacyon. **T**hankes be to god. **The answer.** Holy mother of god/and virgyn perpetuall. Holy mother of god/and virgyn perpetuall. **The verse.** Pray for vs vnto the lorde celestyall. O virgyn perpetuall. **G**lorie be to the father/to the sone/and to the holy ghoste.

### The houres.

Holy mother of god/and virgyn perpetuall.

The verſe. After thy birth virgyn thou dydeſt  
remayne. The anſwere. Maye to thy ſone to ſa  
ue vs from payne.

Lord god heare my prayer. And gyue hearpyng  
vnto my clamour.

¶ Let vs praye.

**G**raunt (we beſeeche the lord god) that thy  
ſervantes maye Joye contynuall healthe  
of body and ſoule/and throughe the gracyous in  
terceſſyon of the virgyn thy mother that we may  
be delyuered fro this preſent heuynes and to ha  
ue the fruytyon of eternall gladneſſe. By Chryſt  
our lord. So be it. Bleſſe we the lord. Thanke  
we god.

¶ The thyrde houre of the Crolle.

**A**boute thre houres after the ſonne gan  
ſprynge

All the Jewes crye Jeſu to crucifye  
And ſcorne they hi clothed w purple clothyng  
And in ſtede of a crowne/on his heade they tye  
a crowne of thorne that pycked cruelly  
And lad hym forth to the place where he dyed  
With a great huge crolle on his ſhulders leyde  
The verſe. We worſhpy the Chryſt with prayſe  
and benediccyon. The anſwere. For thou rede  
mydeſt the worlde fro all affliccyon. Let vs pray.

**L**orde Jeſu Chryſt ſone of the luyng god  
ſet thy holy paſſyon/Crolle:and deach be  
twene thy indgement and our ſoules/both now  
and at the houre of death. And mozeouer vouch  
ſaue to graunt vnto the luyng mercy & grace/  
to the deade pardon and reſt/to thy holy Church

### The houres.

peace and concorde/and to vs poore synners/lyfe  
and ioye euerlastyng. Whiche lyuest & reygneſt  
god with the father/and the holy ghoſt /worlde  
without ende. So be it.

**T**he gloriouſ paſſyon of our lord Jeſu Chriſt  
delyuer vs fro ſorowfull heynneſſe/and brynge  
vs to the ioyes of Paradyſe. So be it.

**T**he thyrde houre of the compaſſyon of our lady

**W**hen the virgyn of virgyns behelde her ſon  
About .ij. houres after the day gaſp  
With a ſharpe crowne of thorne on his heade  
done. And a great croſſe on his ſhulders beryng  
To the place of death the Jewes hym leadyng  
Alas for wo/wne in the ſtreete ſhe fell With as  
ſad an hert/as euer tonge coulde tell. The verſe.  
We do prayſe the / & do pray the mother of god  
mooſt mercyfull. The Anſwere.

**T**hat thou entende/vs to defende / from death  
that is mooſt ſorowfull. The prayer.

**H**oly lord ieſu/ſone of the mooſte ſweete vir-  
gyn Mary / whiche ſufferedeſt deathe for  
vs vpon a Croſſe/ſhew vnto vs thy mercy & graunt  
vnto vs / & vnto all that deuoutly haue in reme-  
brance the compaſſyon of thy mooſt holy mother  
(for her ſake) proſperous lyfe i this preſent worlde  
& throughe thy grace/eternall glorie i þ worlde  
to come. wherein þ doeſt lyue & reygne one god w  
the holy ghoſte/worlde without ende. So be it.  
The dolourous compaſſyon of goddes mooſt ſweete  
mother brynge vs to the blyſſe of almyghty god  
the father. So be it.

**T**he ſyxt houre.



The houres.

Thy meon at Chyldes Circumcyon.



Thy me even beholdest thou rede[m]per.



God bende thy selfe in to my helpe.

Worde haste the to helpe me.

Glorie be to the father to the sone/  
and to the holpe gho[st].

As it was in the begynnyng as it  
is now and ever shall be. So be it.

Prayse ye the lord. **O** myne. **A** creator.

**O** myne holp sp[irit]e **O** creatour eternall

In our myndes to make visytacyon

**D** **G**

The houres.

And fulfyll thou with grace supernall  
Our hertes that be of thy creacyon  
Remembre lord author of saluacyon  
That somtyme of a virgyn pure  
Withouth helpe of mannes operacyon  
Thou tokest vpon the our frayle nature  
O virgyn Mary moost gracyous  
O mother of mercy incomparable  
From our enemye defende thou vs  
And in the houre of death be favourable.

Glorie to the lord of myghtes moost  
That of a virgyn chaste was bore  
Glorie to the father and the holy ghost  
To them be prayfynge for euermore. So be it.

The anthem. The bullthe that Moyses.

And te leuant oculos.

The. cxxij. psalme.

**A**nto the haue I lyfte vp myne eyes o god:  
whiche inhabytest the heuyns.

Euyr lyke as the eyes of seruautes wayt at the  
handes of theyr maysters.

As the eyes of a handemayden be vpon her may-  
sters: euyr so be our eyes vpon oure lord god: vn-  
tyll he haue mercy on vs.

Haue mercy on vs o lord haue mercy on vs: for  
we are fulfyll ed with moche contempte.

For our soule is fylled berpe moche: beyng scō-  
ned of the ryche and dyspyred of the proude.

Glorie be to the father to the sone and to the ho-  
lye ghoste.

As it was in the begynnynge: as it is nowe and  
euer shall be. So be it.

The houres

Nisi quia dominus.

The. cxxij. psalme

**E**xcept the lord had ben amonge vs (let Is-  
rael now speake) except the lord had ben  
amonge vs.

**W**hen men rose agaynst vs: peraventure they  
myght haue swallowed vs vp quicke.

**W**hen theyr fury was great agaynst vs: perauē-  
ture water mought haue souped vs vp.

**O**ur soule hath passed ouer a ryuer: our soule per-  
aventure myght haue passed ouer a water in-  
tollerable.

**B**lessed be the lord/whiche hath not suffred vs  
to be caught with theyr teeth.

**O**ur soule hath ben deliuered/ euen as a sparowe  
from the foulers snare.

**T**he snare is worne out: and we are deliuered.

**O**ur helpe conspyeth in the name of the lord:  
whiche made heuyn and earth.

**G**lorie be to the father/to the sone/and to the ho-  
lye ghoste.

**A**s it was in the begynnynge/as it is now, and  
euer shall be. So be it.

**Q**ui confidunt.

The. cxxiij. psalme.

**T**hey that truste in the lord as a mountay-  
ne of Syon: he shall neuer be moued/which  
inhabyteth Hierusalem.

**M**ountaynes are in the cyrcute of it/and the lord  
is in the cyrcuyt of his people: fro this tyme forth  
and euermore.

**F**or the lord shall not leaue the rodde of syn-  
ners: but the lotte of the iuste: lest the iuste shuld

Is ij

**The houres.**

stende theyr handes vnto synne.

**D**o wel (o lord) to the good and bryght in hert.  
**B**ut those that swaue: the lord shall bryng in  
to bondes with them that worke wyckednesse:  
peace be vpon Israel.

**G**lorie be to the father / to the sone / and to the ho  
ly ghoſte.

**A**s it was in the begynnynge: as it is now / and  
euer shall be. So be it.

**The Antheme.**

**T**he bulke that Moyses sawe preſerued from  
burnynge (when it was vpon a lyght fyre) dyd sy  
gnifye to vs thy moost commendable virginite:  
goddess mother pray for vs.

**The Chapter.**

**A**nd so in Syon was I ſetled / and i the ſan  
ctified cyte alſo I reſted: and in Hieruſale  
was my power. **Thanke we god.** **The anſwere.**

**A**fter thy byrth byrgyn thou dydeſt remaine.

**A**fter thy byrth byrgyn thou dydeſt remaine.

**The verſe.** **O** pray to thy ſone to ſaue vs from pay  
ne. **Virgyn** thou dydeſt remaine. **G**lorie be to  
the father / to the ſone / and to the holye ghoſte.

**A**fter thy byrth byrgyn thou dydeſt remaine.

**The verſe.** **h**ou arte made beautefull and amo  
rous. **The anſwere.** **O** mother of god moost glo  
ryous. **H**orde god heare my prayer. **A**nd gyue  
hearynge vnto my clamour.

**Let vs praye.**

**O** Maunt (we beſeeche the lord god) that thy  
ſeruauntes may enioye contynuall healthe  
of body and ſoule / and throughe the gracypus in  
terceſſyon of the byrgyn thy mother that we may

### The houres.

be deliuered fro this present heuynesse and to haue the fruytyon of eternall gladnesse. By Chyyst our lord. So be it. Blesse we the lord. Thanke we god.

### The fyrte houre of the Crosse.

**T**he fyrte houre spyngynge before the mydday

Jesu hande and foote to the crosse they nayled with the shamefullest deathe that they contrye may

And in dyspyte betwene two theues hym hanged when they thought for payn that he tursied his thurst for to quenche they profered hym gal this lambe so sluded bought our synnes all.

The verse. we worshyp the Chyyst with prayse & benediccyon. The answer. H or thou redemydest the worlde from all afflyccyon.

### The prayer.

**I**orde Jesu Chyyst sone of the lyuynge god set thy holy passyon/Crosse: & death betwene thy indgement and our soules/both now and at the houre of death. And mo: coner vouchsaufe to graunt vnto the lyuynge mercy & grace/to the deade pardon & rest/to thy holy Church/peace & concorde/and to vs poore synners /lyfe and ioye euerlastynge. Whiche lyuest and reygnest god with the father/and the holy ghoost/worlde with out ende. So be it.

The glorpyous passyon of our lord Jesu Chyyst delyuer vs from sorowfull heuynesse: and bryng



The houres.

vs to the ioyes of paradyse. So be it.

The sytte houre of the compassyon  
of our Lady.

**T**his piteous mother before the none tyde  
Her sone eleuate on the crosse myght se  
His body torne and wrapped with woundes wyde  
Hangynge betwene theues as shamefull as  
coude be.

His thurst to slacke/ bytter gall tasted he  
At her owne herte/ his payne she felt so soze  
She wayled and cryed a. L. sythe therfore.

The verie. We do prayse the / & do pray the mo-  
ther of god moost mercyfull.

The Answer.

That thou intende vs to defende / from deathe  
that is most sorowfull.

The prayer.

**H**oly lord Iesu/ sone of the moost swete vir-  
gyn Mary / whiche suffered deathe for vs  
vpon a crosse/ shewe vnto vs thy mercy & graunt  
vnto vs/ and vnto all that deuoutely haue in re-  
membraunce the compassyon of thy moost holy  
mother (for her sake) prosperous lyfe in this pre-  
sent worlde / and throughe thy grace eternall  
gloze in the worlde to come. Abherin thou  
doost lyue and reygne one god / with the holy  
ghost/ worlde without ende.

So be it.

The dolorous cōpassyō of goddes mooste swete  
mother/ bynge vs to the blesse of almyghty god  
the father. So be it.

The nyynth houre of our Lady.

The houres.

Thre kynges bith reuerēce.



Offered/gold/myrr/& frankensce



God bende thy selfe in to my helpe.

Forde haste the to helpe me.

Glorie be to the father/to the sone/  
and to the holpe ghoſte.

As it was in the begynnynge/as it  
is nowe and euer ſhall be. So be it.

Prayſe ye the lord. Hymne. Veni creator.

One holy ſpiryte/O creatour eternall  
In our myndes to make viſytacyon

The houres.

And fulfyll thou with grace supernall  
Our hertes that be of thy creacyon  
Remembre lord author of saluacyon  
That somtyme of a virgyn pure  
Without helpe of mannes operacyon  
Thou tokest vpon the our fragile nature  
O virgyn Mary moost gracious  
O mother of mercy incomparable  
From our enemye defende thou vs  
And in the houre of death be fauourable.

Glorp to the lord of myghtes moost  
That of a virgyn chaste was bore  
Glorp to the father and the holy ghost  
To them be prayfynge for euermore. So be it.

The Antheme. The roote of Jesse.

In conuertendo.

The. cxxv. Psalm.

**W**hen the lord tourned the captypte of  
Syon: we were made gladde.

Then was our mouth fulfylled with myrth: &  
our tongue with ioyfulnesse.

Then shal they say amonge the gentylles: the  
lord hath done greatly for them.

The lord hath done greatly for vs: we are ma-  
de ioyfull.

Lord conuerte our captypte: as a ryuer in the  
southe.

They that sowe with teres: shall reape with  
gladnes.

They goynge forth went and wepte castynge  
theyr sedes.

But comynge agayne they shall come with ioye

The houres.

bearynge theyr handes full of corne.

Glorie be to the father/to the sone/and to the holy ghoste.

As it was in the begynnynge/as it is now and euer shall be. So be it.

*Psalme. The. cxxvi. Psalme.*

**E**xcepte the lord haue buylded the house:  
they haue labored in vayne which buylde it  
Ones the lord haue kepte the cite : he hath  
watched in vayne that kepeth it.

It is in vayne for you to ryse before lycht : aryse  
after your sytting:ye that eat the bred of sorow.  
When he hath gyuen slepe to his welbeloued lo  
the heritage of the lord is chyldren:the rewar  
de is the fruyte of the wombe.

As arrowes in the hande of the myghty:so be the  
chyliden of smyters.

Blessed is the man : whiche fulfylled his desyre  
of them:he shall not be confounded whē he shall  
speake to his enemyes in the gate.

Glorie be to the father/to the sone/& to the holy ghost

As it was in the begynnynge/as it is now and  
euer shall be. So be it.

Beati omnes.

*The. cxxv. Psalme.*

**B**lessed be all that feare the lord : whiche  
walketh in his wayes.

For thou shalt eat the labours of thyne han  
des:thou shalt be blessed/and wel shalt thou be.

Thy wyfe shall be as a plenteous vyne:in the sy  
des of thyne house.

Thy sones lyke the plantes of Olyue trees: all

## The houres.

aboute thy table.

**N**or thus shall a man be blessed/whiche feareth the lord.

**T**he lord of Syon blesse the; and thou shalt see the goodes of Hierusalē al the dayes of thy lyfe.

**A**nd thou shalt see the chyldren of thy chyldren; and peace vpon Israel.

**G**lorp be to the father/to the sone/and to the. &c.

**A**s it was in the begynnyng/as it is now and euer shall be. So be it.

**The Antheme.** **T**he roote of Jesse hath borne buddes: a starre is rysyn out of the house of iacob a virgyn hath borne the sauoure of the worlde we prayse the lord god.

**The Chapter.**

**A**nd I haue planted my roote in an honorable nacyon/whose inherytaunce is in the partes of my god/ & amonge the company of sayntes is my tarpenge. **T**hakes be to god. **The answer.**

**T**hou art made beauteful & amorous. **T**hou art made beauteful & amorous. **The verse.**

**O** mother of god moost glorious. **And amorous.**

**G**lorp be to the father/to the sone/ & to the holy ghoſt

**T**hou arte made beauteful and amorous. **verse.**

**G**raunt me blessed lady to auaiſce the with glorie

**The answer.** **A**gainst thynne enemyes gyue me

the victorie. **O**rd god heare my prayer. **And gy**

ue hearynge vnto my clamour. **Let vs praye.**

**G**raunt (we beseeche the lord god) that thy

seruauntes may enioye continuallyl healthe

of body & soule / & throughe the gracious inter

cellyon of the virgyn thy mother that we may be



### The houres.

deliuered fro this present heynnes & to haue the  
fruyt of eternall gladnesse. By chryst our lord  
So be it. Blesse we the lord. Thanke we god.

The nynt houre of the Crosse.

**O**ur mercyfull lord Iesu goddes sone  
Callynge vnto his father almyghty  
yelded vp his soule/and full vpon none  
The spyrite departed that blessed body  
The sonne waxed darke / the earthe quoke won-  
derfly. Great widders thynges to beholde & heare  
And yet a knyght perced his hert with a spere.  
The verse. we worshyp the Chryst with prayse &  
benediccyon. The answer. For thou redempdest  
the worlde from al affliccyon. Let vs pray.

**L**orde Iesu Chryst/ sone of the luyng god  
set thy holy passyon/ Crosse/ death betwe-  
ne thy indgement and our soules/ both now and  
at the houre of death. And mozeouer vouchsaue  
to graunt vnto the luyng/ mercy & grace/ to the  
deade pardon & rest/ to thy holy Churche/ peace &  
concorde/ and to vs poore synners / lyfe and ioye  
euerlastyng. Whiche lyuest and reygnest god  
with the father/ and the holy ghost/ worlde with  
out ende. So be it.

The gloriously passyon of our lord Iesu chryst. .cc.

The nynthe houre of the capalyon of our lady.

**S**Done after noone this mother soroweping  
Her sone/ callynge to his father myght hea-  
re. Sawe from the body/ the soule departynge  
And a knyght openynge his hert with a spere  
For sorowe/ he fell downe in a sowne there

### The houres.

O mercyfull lord god/what earthly wyght  
Abolde not haue rewed of that ppytous syght.  
The herse. The do prayse the: and do pray the  
mother of god moost mercyfull. The answer.  
That thou entende / vs to defende from death  
that is moost sorowfull.

### The prayer.

**H**oly lord Iesu / sone of the mooste swete  
virgyn Mary / whiche sufferedest deathe  
for vs vpon a Crosse/shew vnto vs thy mercy and  
graunt vnto vs / & vnto all that deuoutly haue in  
remembraunce the cōpassyon of thy moost holy mo  
ther (for her sake) prosperous lyfe in this present  
worlde/and throughe thy grace / eternall glorie  
in the worlde to come. Abherin thou doest lyue &  
repygne one god with the holy ghoſte / worlde  
without ende. So be it.

The dolourous cōpassyō of goddes moost swete  
mother/brynge vs to the blyſſe of almyghty god  
the father. So be it.

### What is ment by this worde Eupnſonge.

**L**ike as the ſeruyce that we be dayly accu  
ſtomed to ſay i the mornynge is called ma  
tyns/eupn ſo is the ſeruyce bleſed to be ſayde or ſy  
ge towarde eupn/called Eupnſonge. And this is  
the true ſygnifycacyon and meanyng of the ſa  
me worde/whiche we call Eupnſonge of our La  
dy/bycause it is ſpecially done in the laude and  
praysynge of her.

### The Eupnſonge of our Lady.

The Luptonsonge.

Thyrt on an alle tone his bday



To Hierusalem on palmysonday.

**G**od bende thy selfe in to my helpe.  
 Worde haste the to helpe me.  
 Glorpe be to the father to the sone / &  
 to the holy ghoste.  
 As it was in the begynnynge / as it  
 is now and euer shall be. So be it.

The antheme.  
 Metatus sum.

After the byrth.  
 The. cxi. psalme.

The Eynsonge.

**I**keiopled in those thynges that were sayde  
to me: we shall go in to the lordes house.  
Oure feete were standynge in thy gates: O Hieru-  
salem.

Hierusalem whiche is buylded lyke a cytie: who-  
se perticypacyon is within it selfe.

**H**or thyther ascended the trybes / eyn the try-  
bes of the lorde : the testymonye of Israel to ac-  
knowledge the lordes name.

**H**or there sate the sytters in iudgement : eyn  
the seate of the house of Dauid.

**P**raye for the peace of Hierusalem : and they  
shall haue plentye that loue the.

**L**et peace be made throughe thy vertues: plen-  
teousnes in thy houses.

**H**or my brothers and kynredes sakes: I prayed  
peace for the.

**H**or the house of our lorde god: I besought good  
thynges for the.

**G**lorie be to the father / to the sone / and to the ho-  
ly ghoste.

**A**s it was in the begynnyng / as it is now and  
ener shall be. So be it.

**A**d te leuam oculos.

The. cxxij. psalme.

**U**nto the haue I lyfte vp myne eyes o god:  
whiche inhabyteth the heuyns.

**E**yn lyke as the eyes of seruantes wayt at the  
handes of theyr masters.

**A**s the eyes of a handemayden be vpo her mas-  
ters: eyn so be our eyes vpon our lord god:  
vntyl he haue mercy on vs.

**The Luptonsonge.**

**H**aue mercy on vs o lord haue mercy on vs: for  
we are fulfylled with moche contempte.

**F**or our soule is fylled verie moche: beyng scoz  
ned of the ryche and dyspyred of the proude.

**G**lorie be to the father/ to the sone/ and to the ho-  
lye ghoste.

**A**s it was in the begynnyng: as it is now and  
euer shall be. So be it.

*Quisquis dominus.*

*The. cxxiiij. psalme.*

**E**xcept the lord had ben amonge vs (let Is-  
rael now speake) except the lord had ben  
amonge vs.

**W**hen men rose agaynst vs: perauenture they  
myght haue swallowed vs vp quicke.

**W**hen they? fury was great agaynst vs: perauē-  
ture water mought haue souped vs vp.

**O**ur soule hath passed ouer a ryuer: our soule per-  
auenture myght haue passed ouer a water in-  
tolerable.

**B**lessed be the lord/ whiche hath not suffered vs  
to be caught wth they? teeth.

**O**ur soule hath ben deliuered/ euen as a sparowe  
from the fowlers snare.

**T**he snare is worne out: and we are deliuered.

**O**ur helpe consisteth in the name of the lord:  
whiche made heuyn and earth.

**G**lorie be to the father/ to the sone/ and to the ho-  
lye ghoste.

**A**s it was in the begynnyng/ as it is now and  
euer shall be. So be it.

*Qui confidunt.*

*The. cxxiiij. psalme.*



The Cynsonge.

**W**hey that truste in the lord as a mountayne  
of Syon: he shall neuer be moued/whiche  
inhabyteth Hierusalem.

**O**ur captyues are in the cytyte of it/and the lord  
is in the cytyte of his people: fro this tyme forth  
and euermore.

**F**or the lord shall not leaue the rodde of syn-  
ners vpon the lotte of the iuste: lest the iuste shuld  
extende theyr handes vnto synne.

**D**o wel (o lord) to the good and bryght in heart.  
But those that swarne: the lord shall brynge in  
to bondes with them that worke wyckednesse:  
peace be vpon Israel.

**G**lorie be to the father/to the sone/and to the ho-  
ly ghoſte.

**A**s it was in the begynnyng: as it is now/and  
ener shall be. So be it.

**I**n conuertendo.

The.ccc.v. psalme.

**W**hen the lord turned the captyue of  
Syon: we were made gladde.

**W**hen was our mouthe fulfylled with myrrh: &  
our tongue with ioyfulnesse.

**W**hen shal they say amonge the gentylles: the  
lord hath done greatly for them.

**T**he lord hath done greatly for vs: we are ma-  
de ioyfull.

**L**orde conuerter our captyue: as a ryuer in the  
southe.

**T**hey that sowe with teares: shall reape with  
gladnes.

**T**hey goynge forth went and wepte castynge

## The Cypnsonge.

they? sedes.

But comynge agayne they shall come with ioye  
bearynge they? handes full of corne.

Glorie be to the father/to the sone/and to the ho  
ly ghoste.

As it was in the begynnynge/as it is now and  
euer shall be. So be it.

After thy byrth virgyn thou dydest remaine  
pray to thy sone to saue vs from payne.

## The Chapter.

**B**lessed art thou virgyn mary/whiche hast  
borne the lord that created the worlde.  
Thou hast borne hym that made the/ & yet thou  
remainest a virgyn euermore. Thākes be to god

## The Hymne.

**H**yle starre of the see moost bryght  
O mother of god immaculate  
A pure virgyn in goddes owne syght  
The gate of heuyn moost fortunat.  
Saluted thou wast with great humyltye  
Whē Gabryell sayd Ave Maria.  
Establishe vs in sure tranquillite  
And chaunge the name of synfull Eua.  
Dooe the prysoners from captuyte  
Unto the blynde gyue syght agayne  
Repell our great iniquite  
All that is good/for vs obtayne.  
Shewe thy selfe to be a mother  
So that he accepte our peticion  
Whiche for our sake/before all other  
Was contented to be thy sone.

The Eynsonge.

O blessed lady/Dynguler virgyn  
In parfyte mekenesse all other excedyng  
Deliver vs from bondage of synne  
And make vs meke and chaste in lypynge.

Make vs ever pure lyfe to sue  
Gyde vs sauffy vpon our iourney  
That we beholdynge the face of Iesu  
May ioye with hym in heuyn alway.

Glorie be to god the father  
Glorie to Christ that made vs free  
Glorie also to the holy comforter  
One god and persones thre. So be it.

The verse. Grace in thy vylage/encreaseth euer  
more. The answer. Thou hast ben blessed of  
god therfore. The anthem. Holy Mary.

The songe of our lady.

My soule magnifyeth the lord.  
And my spyryte hath reioysed in god/my  
saupour.

For he hath looked on the lowe degree of his ha-  
de mayden: beholde now from henceforth/shall  
all generacyons call me blessed.

For he that is myghty hath done to me great  
thynges: and blessed is his name.

And his mercy is always on the that feare hym  
throughout all generacyons.

He hath shewed strenght with his arme: he hath  
scattered them that are proude in the ymagynacyon  
of theyr hertes.

He hath put downe the myghty from theyr se-  
tes: and hath exalted them of lowe degree.

### The Eynsonge.

He hath fylled the hungrye with good thynges:  
and hath sent away the ryche empty.

He hath remembred mercy: and hath holpē his  
seruaunt Israel.

Eyn as he promysed to our fathers: Abraham/  
and his seide for euer.

Glorie be to the father/to the sone/and to the ho-  
ly ghoste.

As it was in the begynnynge: as it is now and  
euer shall be. So be it.

The anthem. Holy Mary socoure the mysera-  
rable/encourage the weyke/spyrtyd/recomforte  
the sorowfull/pray for the people / make inter-  
cessyon for the clergye:and be a meane for the de-  
uoute womankynde.

Orde heare my prayer. And gyue hearynge  
vnto my clamour.

Let vs praye.

**G**raunt (we beseeche the lord god) that thy  
seruautes may enioye cōynuall helth both  
of body & soule/ & throughe the gracyous interces-  
syō of s̄ blessed virgyn mary thy mother that we  
may be deliuered fro this p̄sent heuynesse/and to  
haue the fruytyō of eternall gladnes. By Chryst  
our lord. Blesse we the lord. Thanke we god.

The Eynsonge of the Crosse.

**T**he dead corps of Chryst that blessed man  
From the crosse was losed and takē away  
At eynsonge tyme/ but alas where was then  
His crowne of glory/and great strēgth that day  
Full preyly within the godhed it lay  
Yet wolde he his cruell death suffre thus

### The Eupnsonge.

The true medecyne of lyfe to byynge vs.

The verse. We worshyp the Chryst with prayse  
and benedycyon. The answer. For thou rede:  
myddest the worlde fro al asslyccon. The prayer

**L**orde Jesu Chryst/sonne of the luyng god  
set thy holy passyon/Crosse:and death be:  
twene thy iudgement and our soules / both now  
and at the houre of death. And mozeouer vouch:  
saufe to graunt vnto the luyng/mercy & grace/  
to the deade pardon and rest/to thy holy Churthe  
peace and concord:and to vs poore synners lyfe  
and ioye euerlastyng. Whiche lyeuest & reygnest  
god with the father/and the holy ghost / worlde  
without ende. So be it.

The glorpyous passyon of our lorde Jesu Chryst  
delyuer vs from sorowfull heynesse:and byng  
vs to the ioyes of paradylle. So be it.

### The Eupnsonge of the compassyon of our Lady.

**W**ith motherly pitte in hert inclosed  
Her chyldes dead body she gan beholde  
At eupnsonge tyme from the crosse was losed  
That heynly pledge in armes she gan folde  
She wept and kyst his mouth an hundred folde  
The teares so habundaunt fro her eyes twayne  
Fell that they were all his body lyke rayne.  
The verse. We do prayse the / & do pray the mo:  
ther of god moost mercyfull. The Answer.  
That thou intende vs to defende from death



### The Complyn.

that is most sorowfull.

The prayer.

**H**oly lord Iesu/ sone of the moost swete vir-  
gin Mary/ whiche suffered death for vs  
vpon a crosse/ shewe vnto vs thy mercy & graunt  
vnto vs/ and vnto all that deuoutely haue in re-  
membraunce the compassyon of thy moost holy  
mother (for her sake) prosperous lyfe in this pre-  
sent worlde/ and throughe thy grace eternall  
glorye in the worlde to come. Abherin thou  
doost lyue and reygne one god / with the holy  
ghost/ worlde without ende.

So be it.

**T**he dolorous cōpassyō of goddes mooste swete  
mother/ byngē vs to the blesse of almyghty god  
the fathēr. So be it.

What is ment by this  
worde Complyn.

**T**his worde Complyn / is no more to saye  
but an accomplisshement/ or fulfyllinge.  
And for so moche: as of al the seruyces / that ar  
dayly done in the Church/ this is the last: ther-  
fore is it called cōplyn as who shulde say that in  
the same/ all the hole seruyce of the daye / is ful-  
ly cōplete and ended.

The Complayn.

How mary assu[m]pted was aboue the skyes



Receyued there amōge the Hierarches.



Conuert vs (o god) our sauour.

And turne thy wrathe awaye fro vs

O god bende thy selfe to my helpe.

Woide haste the to helpe me.

Glorie be to the father to the sone  
to the holpe ghoste.

As it was in the begynnynge as it is now and  
euer shall be. So be it. The Antheme. Let vs  
with all. Usquequo domine, The. xij. psalme.

The Complayn.

**H**owe longe lordē wylte thou forget me for  
euer: howe longe wylte thou turne away  
thy face from me.

Howe longe shal I haue troublous thoughtes  
in my soule: and heuynes in myn hert day by day  
Howe longe shal myne enemy be exalted ouer  
me: beholde and heare me / o lordē / my god.

Illumpne myne eyes / least I slepe any tyme in  
death: that myne enemy neuer saye / I haue pre-  
uailed agaynst hym.

They that trouble me / wylle reioyce of I be cast  
downe: but I haue trusted in thy mercy.

Myn hert shal reioyce in thy saluacyon: I shal  
syng to the lordē that gyueth me benefytes: and  
shall prayse the name of the moost hygh lordē.

Glorie be to the father / to the sone / and to the ho-  
ly ghost.

As it was in the begynnyng / as it is nowē and  
euer shal be. So be it.

Iudica me deus.

The. xliij. psalme.

**J**udge me / o god / & discerne my cause agaynst  
the unholy people: from a man vniuste and  
discreytfull deliuer me.

For thou / o god / arte my fortreffe / why haste  
thou forsaken me: wherfore do I go al sorowfull  
whylst myne enemy doth bere me.

Sende forth thy lyght / and thy trueth: they ha-  
ue ledde me / and brought me in to thy holy hyll /  
and thy habytacions.

And I shall entre vnto thyne aulter: to god &  
reioyceth my yowthe.

The Complyn.

I shall prayse the w<sup>th</sup> harpe / o god my god / why arte thou heuy / o my soule / and why dost thou trouble me.

Truste in god / for yet shall I prayse hym: the sayynge health that I looked for / and my god.

Glorie be to the father / to the sone / and to the holy ghoste.

As it was in the begynnynge / as it is now and euer shall be. So be it.

Sepe expugnauerunt. The. cxxviii. psalme.

**E**ftsones haue they assayled me: eyn from my youth / let Israel now tell it.

Eftsones haue they assayled me / eyn from my youth / and yet coulde they not overcome me.

Vpon my backe haue synners buylded / they haue prolonged theyr wyckednes.

The ryghtuous lord shall cut a soder the neckes of synners: let all be confounded & turned backe that hate Spyn.

Let them be made as the thatche of houses: that dyd wyther befoze it was plucked vp.

Wherof he that shall mowe hathe not filled his hande / nor he that shall gather gleanes his bosome.

And they that passed by / sayde not: the blessinge of the lord be lyght vpon you: we do blesse you in the name of the lord.

Glorie be to the father / to the sone / and to the holy ghoste.

As it was in the begynnynge / as it is now and euer shall be. So be it.

The Complyn.

Domine non est exaltatum. The. cxxx. psalme.

**L**orde my herte is not exalted: neyther be myne eyes set a lofte.

Neyther haue I walked in great thynges: ne in meruayles aboue me.

If I dyd not thynke mekely; but haue exalted my soule.

As a weanlyng is from his mother so: let my soule be rewarded.

Let Israel truste i the lord fro this tyme forth and euermore.

Glorie be to the father/to the sone/and to the holy ghoste.

As it was in the begynnynge/as it is now and euer shall be. So be it.

The Anthemie. Let vs with all gladnesse solēpnise the memory of our blessed Lady: to the ende that she maye praye for vs to oure lord Iesu Christe.

The Chapter.

**M**y sauyour hath ben lyke vnto the Cynamon and baulme/that smelleth mooste fragrantly/I haue gyuen and odour/as pleasaunt as the precyous myrrre. Thankes be to god.

The Hymne.

**O** blessed lady/O synquler virgyn  
In parfyte mekenesse all other exceedyng  
Deluyver vs from bondage of synne  
And make vs meke and chaste in luyng.  
Make vs euer pure lyfe to sue  
Buyde vs saushy vpon our iournay  
That we beholdyng the face of Iesu



**The Complyn.**

May ioye with hym in heuyn alway.

Glorp be to god the fater

Glorp to Chyſt that made vs free

Glorp alſo to the holy comforter

One god and perſones thre. So be it.

**The verſe.** God hath her choſen all other before

**The anſwer.** And makes her with him to dwel

euermore. **The anthem.** O mother of god.

**Quinc dimittis.**

**The ſonge of Symeon.**

**I**n orde now letteſt thou thy ſeruaunt depart  
in peace accordyng to thy prompſe.

For myne eyes haue ſene thy ſauynge helth.

Whiche thou haſt prepared before the face of all  
people.

A lyght to be ſhewed vnto the gētylles: and to  
the glory of thy people Iſrael.

Glorp be to the fater/to the ſone/and to the ho:  
ly ghoſte.

As it was in the begynnynge/as it is now and  
euer ſhall be. So be it.

**The Antheme.** O mother of god we do gloryſy  
the for of the was Chyſt borne: ſaue all thē that  
gloryſy the.

Forde heare my prayer. And gyue hearynge vn  
to my clamour.

**Let vs pray.**

**I**n orde we beſeche the to powre out thy gra:  
ce in to our hertes / ſo that we whiche haue  
knowledge of the incarnacyon of Jeſu Chyſte  
thy ſone / by the annuncpacyon of the aungell/  
through his holy paſſyng & croſſe/may be brought  
vnto the glory of the laſt reſurreccyon. By the ſa:

### The Complyn.

me lord Jeſu Chryſte/whych lyueth & reygnerth  
one god/with the father & the holy ghoſt:worlde  
without ende. So be it. Let vs prayſe the lord.  
And gyue hym thanks with one accorde.

### Complyne of the Crolle.

**A** He hope of our lyfe euer to endure  
Of Jeſu the noble and blyſſed body  
At complyne tyme was brought to ſepulture  
ſpyced and adourned/fragraunt and ſweetely  
Of ſcripture complete/was then the myſterye  
Therfore Jeſu graunt to me thy woundes tēdre  
And thy death buſely ſyll to remembre.

**O** Blyſſed Chryſte/these houres canonicall  
To the office/with meke deuocyon  
for as thou haſt ſuffred thoſe paynes all  
In thy greuous agony/by lyke reaſon  
So by the remembraunce of thy paſſyon  
Make me/accordynge to my buſynes  
Partener of thy crowne/and glory endles.

The verſe. We worſhyy the Chryſt with prayſe  
and benediccyon. The anſwere. Hoꝝ thou rede:  
mydeſt the worlde fro all affliccyō. The prayer.

**L**orde Jeſu Chryſte / ſone of the lyyunge  
god/ſet thy holy paſſyon/Crolle:and death  
betwene thy iudgement and our ſoules / both  
now and at the houre of death. And moꝛeouer  
bouchſaule to graunt vnto the lyyunge / mercy  
and grace/to the deade pardon and reſt / to thy  
holy Churche/peace and concord/& to vs poore  
ſynners lyfe and ioye euerlaſtyng. Whiche ly:  
uell and reygneſt with god the father/& the holy

### The Complyn.

ghost worlde without ende. So be it.

The gloruous passyon of our lord Iesu Chryst  
delyuer vs from sorowfull heuyneſſe: and bryng  
vs to the ioyes of paradys. So be it.

Complyn of the compassyon of our Lady.

**A**T complyn tyme this mother of mercy  
To her sones sepulture nygh approached  
His death to bewayle moost lamentably  
She tarped there still/and not departed  
For her herte and mynde was euer there fxyed  
Tyll that by aungelles her blyssed body  
To her sone exalted was vnto glory.

**O** Thou meke mother haue mercy therfore  
On wretches/for whome thou haddest the  
se paynes all

Seyng thy sone that byne cluſter preſſed sore  
And from the pestylence of death eternall  
Kepe vs by voydyng the ſcnde infernall  
And ioyne vs with them whiche rewarded be  
With eternall lyfe/ſeynge the deitie. The verſe.  
We do prayſe the/ & do pray the mother of god  
moost mercyfull. Anſwe. That thou entēde vs to  
deſēde fro death that is moost sorowfull. prayer.

**H**oly lord iesu/ſone of the mooste ſwete bir-  
dyn Mary/whiche ſufferedest deathe for  
vs vpo a Crolle/ſhew vnto vs thy mercy & graſte  
vnto vs/ & vnto all that deuoutly haue in remē-  
braunce the cōpaſſyon of thy moost holy mother  
(for her ſake) prosperous lyfe i this pſent worlde  
& throughe thy grace/eternall glōye i þ worlde  
to come. wherin þ doest lyue & reygne our god w

Prayers.

the holy ghoſte worlde without ende. So be it.  
The dolourous cōpaſſyō of goddes moost ſwete  
mothyr/brynge vs to the blyſſe of almyghty god  
the father. So be it.

A prayer to the prayſe of our Lady.

Salve regina/mater miſericordię.



**H**yle quene / moother of mercy/  
our lyfe/our ſweetnes/our ho  
pe / all hyle. Unto the do we crye/  
whiche are the banpſhed chyldren  
of Eua. Unto the do we ſyghe. we  
pyng and waylyng in this vale of  
lamentacyon. Come of therfore/our  
patroneſſe. Caſt vpon vs thoſe ppyr-  
full ſyes of thyne. And after this our banpſhment  
ſhewe vnto vs the blyſſed fruyte of thy wōbe ieſu  
O mercyfull/O holy/O ſwete virgyn Mary  
A virgyn mother of the congregacyon  
Gate of glory that neuer is done  
Be for vs a reconciliacion  
Unto the father and the ſone.

O mercyfull.

A virgyn mercyfull/virgyn holy  
O ſwete virgyn/blyſſed Mary  
Hear theſe prayers graciously  
Whiche crye and call vnto the.

O holy.

Pray for vs vnto thy ſone  
Wounded and crucifyed for vs all  
And ſore tourmented with flagellacion  
Crowned with thorne/and ſedde with gall.

**Prayers.**

**O swete.**

**O** glorious mother of god on hye  
Whose sone is the father eternall  
Pray for vs all incessantly  
That worshyp thy blessed memoryall

**O Marye.**

**F**rom the wretched theyr faultes expell  
Wipe the spottes of synnes vncleane  
Gyue vs the lyfe that moost doth excell  
Throughe thy prayer and specyall meane.

**O meke.**

**T**hat he vs loose of all our synne  
For the loue of his mother the virgyn  
And vnto the kyndome of heuyn blys  
Byngye vs that kynge / that moost holy is.  
**O** mercyfull **O** holy **O** swete virgyn **Marye.**

**The verse.** Hail **Marye** full of grace / the lord  
is with the. **The answer.** Blessed be thou among  
all women / and blessed be the fruite of thy wombe

**The prayer.**

**A**lmyghtye eternall god / whiche by the ope  
racyon of the holy ghost dyddest wnderful  
ly prepare the body and soule of the glorious vir  
gyn and mother **Marye** / to chende it shulde be  
the worthy habytacyon of thy onely begotten so  
ne / graunt that we maye be saued from all insta  
unte euylles / & eternall deatch / throughe the de  
uoute intercessyon of her: in whose commemora  
cyon we take ioye and conforte. **By** **Christe** our  
lorde. So be it.

**The true moztall ioyes of our Lady.**



Prayers.

Gaude virgo mater Christi.



**R**eioyce o virgyn/Christes mo:  
ther deare.

Whiche haste conceived by hearn:  
ge with care.

Of gabryels salutacyon.

Reioyce/because to god þu arte lefe.  
And barest hym without payne or  
grefe

In chaste conuersacyon

Reioyce/because thy moost deare sone  
to thome thou dydest se throughe the herte ron

Rose with manifestacyon

Reioyce/because he ascended playne  
Before thy face in to heuyn agayne

By his propre exitacyon.

Reioyce/because thou folowest hym  
And great honour to the is gyuen

In the heuynly habytacyon

Where the fruyte of thy wombe euertlastyng  
We may beholde/through thy descripyng

In ioye without mutacyon.

Of thy sone arte thou blyssed/o glorious lady.

The answer for the fruyte of lyfe we receyued  
by the.

**C** The prayer.

**O** God whiche with double ioye hast fulfyllid  
the most blessed virgyn Mary/as wel i the  
concepcyon/as in the byrth of thy ryght entyrelly  
beloued sonne (her virgynitie saued) whiche also  
hast multiplyed her ioyes/through the resurrec:  
cyon of her sayd sone. Graunt we beseeche the/thas

As 1

Prayers.

by her mercyes & prayer/we may attayne to that  
vnspeakable ioy. Where as (she beyng assump)  
dothe now reioyse with the in heuyn for euermor-  
re. By Chryst our lord. So be it.

**O**f the ieuen iuristuell ioyes of our lady.  
Gaude flore virginali/honoreq; spectali.



**R**eioyce/o floure of virgyns all  
In thyne honour/and grace  
especcall

Excedynge a thousande folde.  
The pryncypalite of aungelles emi-  
nent.

And the dygnite of sayntes reful-  
gent

More then can be tolde.

Reioyce/o spouse of god moost dere  
For as the lyght of the day so clere  
Comes of the sonne moost radiant  
Eupn so dost thou cause questionles  
The worlde to floryshe in quietnes  
Throughe thy grace habundaunt  
Reioyce/o bestell of vertue splendent  
At whose becke incontinent

All henynly consistorie.  
The moost gentyll/and also happpest  
The worthy mother of Jesu Chryste  
Do worshyp with moche glory.  
Reioyce/in the knot of charyte  
And in the liege of dignyte  
Beyng coupled with god so nere.  
That thou mayst at thy desyre

Prayers.

Obtayne all that/thou wylte desyre  
Of Iesu thy sonne moost dere.

Reioyce/o mother of wretches all  
For the father that is eternall

To them that do the reuerence  
In this worlde gyues good wages  
And a place in the heuynly stages

In the kyngdome of excellence  
Reioyce/o mother of Iesu Chryst  
Whiche wast alone moost worthiest

O virgyn immaculate.  
To be of suche hygh dygnite  
That nexte to the blessed trinite

In place thou arte now collocate.

Reioyce/o mother mayden pure

And of this be certayne and sure

That these ioyes seuen.

Shall neyther minyshe/noz also cease

But shal contynue/and euer encrease

Whyle the father is in heuyn. *The Anthemie.*  
O moost holy and humble spouse/moost beauty-  
ful mayde Mary/mother of god virgyn elect con-  
duyt vs the ryght way vnto euerlastyng ioye/  
where is perpetuall peace and glory. And euer  
(swete Mary) gyue hearyng to my prayer with a  
beneuolent eare.

*The verse.*  
O mother of god thou arte exalted ouer all.

*The Answer.* Aboue the ordres of aungelles in  
the kyngdome euerlastyng.

*The prayer.*  
O most swete lord Iesu/sonne of the lyuyng  
god/whiche haste rewarded the moost

## Prayers.

blyssed/glorious/humble/benygne/and beauty:  
 full virgyn marpe thy moost hooly mother beyng  
 nowe crowned with the in heuyn/with euerla:  
 stynge ioye and blysse. Graunt vs of thy mercy/  
 that by her gracyous merytes and contynuall  
 prayers/we may obtrayne health and prosperite  
 of body and soule/with ioy alacrite and habūdafi  
 ce of all goodes ghostly and bodily. And that we  
 maye lyue in this worlde vertuously / iustly/and  
 mekely. And that after our passage out of this  
 world/wemaye haue the grace to come to þ ioyes  
 euerlastyng. Whiche lyuest and reygnest worlde  
 without ende. So be.

**A** prayer to our lady for the pestilence.

*Stella celi extirpauit/que lactauit.*



**A** Be heuynly sterre: whiche  
the lorde fostered.

The mortall pestilence/ fro vs ha:  
the banyshted.

Whiche was planted by the pe  
uarication.

Of our fyrst father/ in eury gene  
racyon.

Let not the same sterre anywhit  
dysdayne.

The vnholosome planettes for to restrayne  
 Whose great repugnaunce & contagious influēce  
 Hath plagued the peple with mortal pestilence.  
 O sterre of the see moost glorious and clere  
 From the foule pestilence/ vs preserue and heare  
 Because thy blyssed sone doth the nothyng deny

### Prayers.

But gyues the honour in heuyn eternally  
Saue and defende vs mercyfull lorde Iesu  
for whome thy mother doth vnto the sue.  
The verse Holy mother of god/praye to thy sone  
The answer That we maye deserue his blessed  
promysyon.

**C**The prayer.

**O** God mercyfull/pytfull / & fauourable whi-  
che haupnge remorse on the afflictio of thy  
seruauntes / saydest vnto the aungell when he  
strake thy peple (It is ynough) Now holde thy  
hande ouer vs/for the loue of that glorious ster-  
re/whose blessed brestes/thou dydest tyght swe-  
tely sucke/agaynst the popson of oure synfulnes.  
Gyue vs thy moost gracypous helpe that we may  
be deliuered from al maner of pestylence and so-  
dryne death/and that we may be preserued from  
all daunger of perdycon. By the Iesu Chryst sa-  
uour of the worlde kyng of glory / whiche ly-  
nest and reygnest god/worlde without ende.  
So be it.

**C**A prayer for the deade.

**De profundis.**

**F**rom the deepe places/haue I called vnto  
the (o lorde)lorde heare my voyce.

Let thyne eares be intentyfe to the voyce of my  
prayer.

If thou lorde wylte loke so straptly vpo synners  
o lorde who shall abyde it.

But there is mercy with the/and because of thy  
lawe/haue I abyden the o lorde.

My soule hath abyde in his word:my soule hath  
trusted in the lorde.



### Prayers.

**F**rom the mornynge watche vnto nyght: let Israel truste in the lord.

**E**or with the lord there is mercy: and his redemption is plenteous.

**A**nd he shall redeme Israel: for all the iniquities of it.

**L**orde haue mercy on vs. **C**hryste haue mercy on vs. **L**orde haue mercy on vs. **O**ur father.

**T**he verbe. **A**nd leade vs not in to temptacyon. **T**he answer. **B**ut deliuer vs from all euyll. **V**erbe.

**L**orde gyue the eternall reste. **A**nswere. **A**nd con-  
tynuall lyght may shyne vnto the. **V**erbe. **F**rom

**t**he gates of hell. **A**nswere. **L**orde deliuer thei  
soules. **V**erbe. **I** truste to se the goodes of the lord

**A**nswere. **I**n the lande of lyfe. **V**erbe. **L**orde god  
heare my prayer. **A**nswere. **A**nd gyue hearynge to  
my clamour.

### The prayer.

**L**orde encline thine eare vnto our prayers/  
wherin we ryght deuoutly call vpon thy mer-  
cy: that thou wylte bestowe the soules of thy ser-

**u**auantes/bothe men & women (whiche thou haste  
comanded to departe fro this worlde) in the coun-  
trei of peace & reste: & further cause the to be made

**p**arteners with thy sayntes. **B**y **C**hryst our lord  
So be it. **T**he soules of all true beleuers/ beyng  
deade by the mercy of god/ may rest in peace. So be it

**A** prayer to say at the eleuacyon of the sacrament

**A**ue verum corpus natum.

**M**arye very body incarnate of a virgyn

**R**ayled on a crosse/ and offered for manes  
synne.

**The .xv. Dors.**

Whose syde beyng perced/bloude ran out plenteously.

At the our of death let vs receyue the bodily.

Swete/O holy/O Iesu sone of Mary.

**The .xv. prayers of  
saynt Blygyde.**



**T**hese .xv. prayers folowynge  
called commonly the .xv. dors  
are set forth in dyuers latyn pray-  
mers/with goodly paynted prefa-  
ces promysynge to the sayers the-  
ref many thynges bothe soþthe &  
false/as the delpuraunce of. xv.  
soules out of purgatozi with other  
lyke vanities: yet are the prayers  
selfe ryght good and vertuous/þf they be sayde  
without any suche superstycious truste or blynde  
confydence. And therfore are they called the pra-  
yers of S Blygyde / bycause that holy birgyn  
blesed dayly to say them (as many wyte) before  
the ymage of the Crosse in saynt Pauls church  
at Rome.

**The fyrst prayer.**

**O** Iesu endeles swetnesse to all that loue the  
a ioye passynge and excedynge all gladnes  
an desyre. The sauoure and louer of all repen-  
taunt synners/that lykest to dwel (as thou say-  
dest thy selfe) with the chyldren of men / for that  
was the cause why thou wast incarnate / and

The. xv. Mos.

made mā in the ende of the worlde. Haue mynde  
blyssed Iesu / of all the sorowes that thou suffer-  
ed in thy manhode / drawynge nygh to thy blyss-  
sed passyō / the whiche moost holosome passyō was  
ordeyned to be in the diuine herte by counsell of  
the holy Trinite / for the raunsome of all māky-  
de. Haue mynde blessed Iesu of all the great p-  
des / anguyshes and sorowes / that thou suffered  
in thy redde fleshe / afore thy passyō on the Cros-  
se / whē thou wast betrayed of thy discypyle Judas  
to the Jewes / whiche of synguler affeccon that  
thou hadest to them / shulde haue ben thy specyall  
people. After tyme that thou haddest made thy  
prayer vpon the mounte of Oliue / and sweetest  
there bothe blode and water. Also I haue mynde  
of the great anguysh that thou wast in / when  
thou wast taken of the fals Jewes / and by fals  
wytnes accused. And at Hierusalem in tyme of  
Easter / the horryble yowth of thy body / with-  
out trespasse receyueddest thou thy iudgemēt of  
death vpon the Crosse : where also thou wast dis-  
spoyled of thyn owne clothes scorned / blyndfel-  
de : buffered / bounden to a pyller / and scourged /  
with thornes crowned / & with a reede smyte on  
the heade : and with innumerable paynes thy bo-  
dy was all to brused and torne. For mynde of  
this blessed passyon I beseeche the benygne Iesu  
graunte me afore my death very contrycyō true  
confessyon and worthy satisfaccyō. And of all my  
synnes remyssyon. So be it.  
Our father whiche arte in heuyn halowed. &c.

The .xv. Dos.

Haile Mary full of grace our lord is with. *Ac.*

The seconde prayer.

**O** blessed Jesu maker of all the worlde / that  
of a man may not be measured: whiche clo:  
set in thy hāde all the earth. Haue mynde of thy  
bytter sorowe. Fy:ste when the Jewes fastened  
thy blyssed handes to the crosse with bloute nay:  
les. Also to encrease more thy payn they added  
sorowe vpon sorowe to thy bytter woundes / whē  
they perced thy tender feete / because thou wolde:  
ste not accorde to theyr wyll. And so cruelly they  
drew thy blyssed bodye i length and breadeth to  
the measure of the crosse / that all the ioyntes of  
thy lymmes were both losed and broken for myn:  
de of thy moost blyssed passyon / I beseeche the be:  
nygne Jesu / gyue me grace to kepe with me bo:  
the thy loue / and thy drede. So be it.

Our father whiche arte in.

*& cetera.*

Haile Mary ful of grace / our lord be with. *Ac.*

The thyrde prayer.

**O** Jesu heuynly leache haue mynde of thy lā:  
gour and blewnes of thy woundes / and so:  
rowe that thou suffered i the heyght of thy crosse  
when thou wast lyft vp frō the earth / that thou  
waste all to torne i all thy lymmes / therof there  
was no lymme abydyng i his ryght ioint: so that  
no sorowe was lyke to thyne / bcause that from  
the sooles of the feet / the toppe of thy heade was  
no hole place / and yet forgettyng i maner al tho:  
se greuous paynes / thou prayed deuoutly & that  
charitably to thy father / for thy enemyes sayēge

The. xv. Mos.

Father forgyue it them for they wote not what they do. For this charytable mercy that thou shewedest to thyn enemyes/ & for mynde of those bytter paynes/ graunt me that thys mynde of thy bytter pailpon be to me plenar remylsyd and forgyuenes of al my synnes. So be it. Our father. Hail Mary ful of grace/ our lord is with. &c.

The. iij. prayer.

**O** Jesu very freedom of angels: the paradyse of all ghostly pleasures. Haue mynde of the dyed and hydcous fearfulness that thou suffered when al thyne enemyes/ lyke vnto moost wode lyons/ compassed about/ smytynge the/ and spyttyng on the/ scratchynge the/ & with many other greuous paynes turmentynge the. For mynde of all these despyteful wordes/ cruel beatynges/ & sharpe turmentes. I besech the (blyssed Jesu) de- lyuer me fro all myne enemyes bodily & ghostely/ & gyue me grace to haue the defence & proceccyon of health euerlastynge agaynst the/ vnder þe shadowe of thy wynges. So be it. Our fa. Hail ma.

The. iij. prayer.

**O** Jesu mynour of the diuine clerenesse/ haue mynde of that drede & heuynesse (whiche thou hadst) when thou hangedist naked and myserable on the crosse/ and all thy frendes and acquaintance stode agaynst them/ and foundest comfort of none but onely thy most lounyng mother/ saythfully standynge by the with great bytternes of herte/ whome thou dydest betake to thy welbeloued discypple sayeng. To woman thy sone



**The. x. Dos.**

And lyke wyse to the discyples. To thy mother. I beseeche the blessed Iesu by the swerde of sorowe/ that then perced her hert/ to haue compassyon on me in all my troubles and affliccyons bodily and ghosly/ and gyue me conforste in all tyme of tribulacyon. So be it. Our father which arte in. **¶** Hail Mary full of grace our lord is with. **¶**

**The. vi. prayer.**

**O** Iesu kynge moost worthy to be loued/ and frende moost to be desired. Haue mynde of the sorowe that thou haddest when thou be heldest i the myrrour of thy moost cleare maieste/ the pdestynacyon of all thy chosen soules/ that shuld be saued by the meryte of thy passyon. For mynde of the depnes of thy great mercy whiche thou haddest vpon vs lost and desperate synners/ and namely for the great mercy whiche thou shewest to the these that hyng on thy ryght syde/ sayenge thus. This daye thou shalt be with me in paradys. I pray the (benygne Iesu) to shewe thy mercede on me in the houre of my death. So be it. Our father. **¶** Hail Mary. **¶**

**The seuenth prayer.**

**O** Iesu wel of endles pity/ that sayde on the crosse of thy passyō by inward affeccyon of loue/ I thyrste/ that is to saye the health of mā's soule. For mynde of this blessed desyre I beseech the benygne Iesu/ kyndle our desyre to euery good and partyte worke/ the thyrste of concupiscence/ and burnynge of all wordelye loue in vs bettely koole and extynguysh. So be it.

The.xv.Dos.

Our father whiche arte i heuyn.&c. Hail Mary  
ful of grace/our lord be with.&c. et cetera.

The.viii.prayer.

**O** Jesu swetnes of hertes:and ghostly pleasu  
re of soules/I beseeche the for the bytternes  
of aysel and galle/that thou tasted & suffered for  
vs at the houre of thy deatly/graunt that we may  
worthely receyue thy moost blessed body & bloude  
for the remedy of our synnes/and conforste of our  
soules. So be it. Our father whiche arte i heuyn  
halowed.&c. Hail Mary ful of grace our lord  
is with.&c.

The.ix.prayer.

**O** Jesu royal strength/and ghostly ioye:haue  
mynde of the anguyshes & great sorowes  
that thou suffered when thou cryed to thy father  
with a myghtye voyce/what for the bytternes of  
thy death/and also for the scornynge of the iewes  
sayeng thus. O my god / why hast thou forsaken  
me? By this paynfull anguysh forsake vs not in  
the anguyshes of our death.our blyssed god.  
So be it. Our father. Hail Mary.

The.x.prayer.

**O** Jesu begynnynge/and ende/way/lyfe/& ver  
tue i euery meane/haue mynde that fro the  
top of the heade:unto the sooles of thy fete thou  
suffred for vs:to be drowned in the water of thy  
paynfull passyon. For mynde of this great pay  
ne:and namely for the depenelle and wyndenes  
of thy woundes. I beseeche the blessed Jesu/tea  
che me the large precept and commaundement of  
loue/which am drowned all i foule syn. So be it.

The. xv. Dos.

Our father whiche. &c. Hail Mary full of grace  
our lord is with. & cetera.

The. xi. prayer.

O Jesu depnes of endeleffe mercy/I beseeche  
the for the depnes of thy woundes/that we  
te throughe thy tendre fleshe and thy bowelles  
& the marve of thy bones / that thou vouchsaufe  
to drawe me out/beyng drowned in the depnesse  
of synne/and hyde me euer after in the holes of  
thy woundes/from the face of thy wrath / unto  
the tyme lord that thy dreadfull fury be passed.  
So be it. Our father whiche. &c. Hail Mary full  
of grace our lord is with. & cetera.

The. xii. prayer.

O Jesu myrrour of trueth/token of myte/and  
sure bonde of charite. Haue mynde of thyn  
numerable paynes and woundes/with the whi-  
che fro the toppe of thy heade/to the soole of thy  
fote/thou wast wounded/& of the wycked Jewes  
thou wast all to torne and rent/and al thy body  
made redde with thy most holy bloude/the which  
great sorowe (blessed Jesu) in thy cleane virgyns  
bodye thou sufferdest. What myghtest thou do  
more for vs/then thou dydest. Therefore (benygne  
Jesu) for the mynde of this passyon wyte all thy  
woundes in my hert with thy moost precyous blou-  
de that I maye bothe rede in them thy dede and  
thy loue. And that I maye styl cōtinue in pray-  
songe and thankynge the to my lyues ende.  
So be it. Our father whiche art in. &c. Hail ma-  
ry ful of grace/our lord is with. & cetera.

The. xv. Dos.

The. xij. prayer.

**O** Jesu moost myghtye I yon kynge immor-  
tall/and moost vyctorious. Haue mynde  
of the sorow that thou sufferedest when all the  
powers of thynne herte & body sayled the vtterly  
and then thou entlynynge thynne heade / saydest  
thus. It is all done. For mynde of this anguysshe  
and sorowe/haue mercy on me/when my soule in  
the laste cōsumacyon and departyng of my bryeth  
shall be anguysshed and troubled. So be it.  
Our father whiche arte in heuyn halowed. *cc.*  
Hail Mary full of grace our lord is with. *cc.*

The. xiii. prayer.

**O** Jesu/the onely begottē sonne of almyghty  
god the father/the bryghtnesse and fygure  
of his godly substaunce. Haue mynde of that en-  
tye commendacyon in whiche thou dydest com-  
mende thy spiryte in to the handes of thy father  
and with a torne bodye/ & broken hert/ shewyng  
to vs for our raunsome/the bowelles of thy mer-  
cy/for the redemyng of vs dydest gyue vp the  
breathe. For mynde of that precyous deathe/ I  
beseeche the (kyng of sayntes) conforthe me to  
with stande the fende/the worlde/and my fleshe  
that I maye be dead to the worlde/and luyng  
ghostly towarde the. And in the laste houre of my  
departyng fro this worlde/receyue my soule cō-  
myng to the whiche in this lyfe is an out lawe  
and a pylgryme. So be it. Our father whiche *cc.*  
Hail Mary full of grace our lord is with. *cc.*

The. xv. prayers.

The. xv. Dos.

**O** Jesu very true and plenteous vyne. Haue mynde of the moost excedyng and habundant effusyō. of bloude/that thou sheddest moost plenteously/as it had ben crusht out of a tpye crosse of grapes when thou vpon the crosse dydest treade that presse alone/and gauest vs drynke bothe bloude and water out of thy syde/beyng pierced with a knyghes spere so that in all thy body was not lefte a drop of bloude ne of water. Then at the last lyke a bundell of myre & wasse hanged on the crosse on hyghe/wher thy tender fleshe waxed wanne/and the lycoure of thy bowelles/and the marve of thy bones was dryed vyne. For mynde of this thy moost bytter passyō. (Swete Jesu) wounde my herte/that the water of penaunce and the teares of loue maye be my foode bothe nyghte and daye. And good Jesu tourne me hole to the/that my hert may be euer to the a dwellynge place/and that my lyuynge may be euer pleasaunt and acceptable. And that the ende of my lyfe may be so commendable/that I may perpetually deserue to prayse the with all thy sayntes in blesse. So be it.

Our father whiche arte in heuyn halowed.

Hayle Mary full of grace. I beleue in god.

**C**here endeth the. xv. Dos.

**C**here after foloweth the seven penitenciall psalmes.



The seven psalmes.

**U**p that these .vij. psalmes folowynge are called penitenciall/and be cheyfly noted aboue other/the common opinion and mynde of many wyrters is and hath ben/that the kynge the prophet Dauid compunt and stryken with herty repentaunce of his greuous aduyltry committed with Barlabbe and the detestable murder of Arie her husbade beyng his knyght and seruaunt(after he was admonyshted by Nathan the prophet of god) shulde make them specyally to declare his inwarde sorowe/and depe contricion that he toke for the same:but whether it were done vpon that occasyon or not that I referre to the iudgement of other/because that in the psalter they stande not togyther ordzely:yet this is very certeyne that they may well and of good congruence be called penitenciall/for so moche as penance in the is so dylgently/often/and manifestly treated/repeted/and commended/as i the selfe psalmes is easely perceyued.

The Anthem.

Remember not lord,

Domine ne in furore,

The .vij. psalmes.

The seven psalms.

David was enamoured of herle



bec. In the bache bbyhā he herle.



orde rebuke me not i thy fury: ney-  
ther chasten thou me in thyng angre  
hauē mercyē on me lord: for I am  
sycke: heale me lord: for my bones  
are broused.

And my soule is verye sore trou-  
bled: but howe longe lord.

Turne the lord and delpuey my soule: saue me

¶

The seven Psalmes.

for thy mercye.

For there is none in death that hath mynde of the: and in hell/ who wyl knowledg the.

I haue laboured i my sorow/ I shal euery nyght wallye my bedde with teares/ shall I weate the place where I lye

Myne eye is troubled with woodnesse: I haue waxen olde amonge al myne enemyes.

Auoyde from me al ye that worke wyckednes for the lord hath herd the noyse of my wepyng.

The lord hath herd my prayer: the lord hath herd my percyon.

Let all myne enemyes be ashamed and confounded: let them be ashamed/ and confounded very quykely.

Glorie be to the father/ to the sone/ and to the holy ghoſte.

As it was in the begynnynge: as it is now/ and euer shall be. So be it.

Beati quorum.

The. cxi. Psalm.



Blessed are they whose iniquities are forgiven: and whose synnes be couered.

Blessed is the man: to whom god shal not impute synne/ neyther in his spiryte is decepte.

The seven psalmes.

**H** or I haue holdē me still / my bones haue waxe  
olde / whylst I cryed all the daye.

**H** or daye and nyght hath thynne hande be ibur-  
dened vpon me : I was tournd in me trouble /  
whylst my backebone was stryken.

**I** haue made my faulte knowen to the : and ha-  
ue not hydde myne vnrpyghtcousnesse.

**I** sayde I shall cōfesse myne vnrpyghtuousnesse  
agaynst my selfe to the lord : and thou hast remy-  
tyd the wyckednesse of my synne.

**H** or that shall euery holy pson praye vnto the /  
in tyme conuenient.

**Q** uerthelesse i the surroundynge of many wa-  
ters / they shall not approche vnto hym.

**T** hou arte my refuge from tribulacyō that hatly  
enclosed me : my ioy / deliuer me from them that  
compassse me.

**I** shall gyue the vnderstandynge / and shall en-  
structe the : i thy way that thou shalt go / I shall  
fasten myne eyes vpon the.

**B** e ye not made as the horse and the mule : in  
whome is none vnderstandynge.

**B** ynde the mouthes of theym in snaffles & byd-  
les / that wyll not drawe vnto the.

**M** any are the plagis of the synner : but hym  
that trusteth in the lorde / he shall compassse with  
mercy.

**B** e glad in the lorde / and reioyse ye rygh-  
tuous : and be ioyous all that be vpryght in  
herte.

The seven psalmes.

**G**lorp be to the father/to the sone/and to the ho-  
ly ghoſte.

**A**s it was in the begynnynge/as it is now and  
euer ſhall be. So be it.

**D**omine ne in furore.

The. xxxvii. psalme.

**L**orde reprove me not in thy fury: neyther  
in thyne angre correcte thou me.

**F**or thyne arrowes are fastened in me: and vpon  
me haſt thou enforced thyne hande.

**T**here is no healthe in my fleſhe/in regarde of  
thy wrath is ther no reſt in my bones/because of  
my ſynnes.

**F**or myn iiquities are ouerpaſſed myn head and  
are layde vpon me as an heuy burden.

**M**y woundes haue putrified and feſtered by rea-  
ſon of my ſolypſſhenelle.

**I** am made wretche and croked vnto the ende:  
all day dyd I go ſorowfully.

**F**or my loynes are ſol of illuſyons: and there is  
no health in my fleſhe.

**I** am ſore afflicted and brought lowe: I dyd ro-  
re out for the ſorowe of myne herte.

**L**orde before the is all my deſyre: and my mour-  
nyng is not hydde from the

**M**y herte is troubled: my ſtrength hath left me:  
the ſyght of myne eyes/and the very ſame is not  
with me.

**M**y frendes and my neyghbours drew together  
and ſtoode agaynſt me.

**A**nd they that ſtoode nexte me/ſtoode farre off/they  
that layde wayte for my lyfe/ſet vpon me.



The seven psalmes.

And they that sought me/spake euill to me:ba-  
nites and deceptes they imagyned all daye.

But I/as one beyng deaf/dyd not heare:and as  
one that were dombe/not openyng my mouth.

And I was made as a mā not hearyng:and ha-  
uynge no countercheckes in his mouthe.

For in the lorde haue I trusted:thou wylt e hea-  
re me my lorde god.

For I haue sayde/lest any tyme myn enemyes  
tryumphe vpon me/and whylst my fete slyde/they  
spake great thynges agaynst me.

For I am prepared vnto the whyppes: and my  
bolour is alwayes in my syght.

For I shall confesse myne vngodlyneste: & shall  
take thought for my synne.

But myne enemyes lyue: & are made strong ouer  
me: and they are multiplied/whiche hated me  
vniustly.

They that requyted euill for good/detracted me  
because I folowed goodnesse.

Forlake me not/o lorde my god/neyther depar-  
te thou from me.

Intend toward my helpe:o lorde god my helth.

Glozy be to the father/to the sone/and to the ho-  
lye ghoste.

As it was in the begynnynge/as it is now and  
euer shall be. So be it.

Miserere mei deus.

The .ij. psalme.

**H**Aue mercy vpon me (o god) accordynge to  
thy great mercy.

And accordyng to the multytude of thy compas-

The seven psalmes.

Spons: wpye away myn inquite.

¶ Et wallhe me more fro myne inquite: and cleanse me more from my synne.

Ho: I knowledg myne inquite: and my synne is euer before myne eyes.

A gaynst the onely haue I synned/and haue done euyl i thy syght: that thou mayste be iustified in thy wordes/and mayst vaynequy the whē thou hast iudged.

Ho I was begotten in wyckednesse/and my mother conceived me in synne.

Ho thou haste loued trueth/the vnknowen and secreete thynges of thy wysdome hast thou reueled vnto me.

Spryncle me lord with yslope/and so shall I be cleane/thou shalt wallhe me/and then shal I be whytter then snowe.

Vnto my hearynge shalt thou gyue ioye & gladnesse: and my brosed bones shal be refreshed.

Tourne thy face fro my synnes: and wpye away all my wyckednesse.

A pure herte create in me (oh god) & an vp ryght spyryte renewe within me.

Cast me not away from thy face: and thyne holy spyryte take not from me.

Make me agayn to reioyse in thy sayyng helth & strenghten me with a pryncypal spyryte.

I wpll instruct the wycked i thy wayes: and the vngodly shall be conuerted vnto the.

O elyuer me from bloudes (oh god) the god of my healthe: & my tōge shal exalte thy ryght wysenesse

**The seven psalmes.**

**O**pe thou my lippes/ & my mouthe shall  
pronounce thy prayse.

**F**or yt thou haddest despyed sacryfices/ I hadde  
surely gyuen it/ but thou delystest not in burnt of-  
fyrnges.

**A** sacryfycce to god is a lowly spirit: a contrite &  
an humble herte dyspyce not (o god)

**D**eale gety of thy fauourable benenolēce with  
syon: that the walles of Hierusalē may be buyl-  
te agayne.

**T**hē shalt thou accept the sacryfycce of ryghtwy-  
senesse: oblacyns and burnt offerynges/ then  
shall they lay calues vpon thyne altare.

**G**lorp be to the father/ to the sone/ and to the ho-  
ly ghoſte.

**A**s it was in the begynnynge/ as it is now and  
euer shall be. So be it.

**D**omine exaudi orationē meā. The. ci. psalme.

**L**orde heare my prayer: and let my clamour:  
re come vnto the.

**T**ourne not thy face from me: whē soeuer I am  
troubled/ bowe thyne care vnto me.

**I**n what soeuer day that I am troubled/ hear  
me quykely.

**F**or my dayes haue banyshted as smoke: & my  
bones waxe drye as a fyrebrande.

**I** am stryken and my hert wythcred lyke hay: by  
cause I forgot to eate my breade.

**W**ith the noyse of my mournynge: my boone  
hath clouen to the fleshe.

**I** am made lyke vnto a pellycan of wylernes:

**I iij**

The seven Psalmes.

and am made lyke the nyght rauyn in an house.  
I haue waked: and am made lyke a sparowe for  
lytary in the rouse of an house.

All daye dyd myne enemyes rayle vpon me: and  
they that prayled me/ conspyred agaynst me.

For I dyd eate althes as breade: and myngled  
my drynke with wepyng.

In regarde of thy wrathe and indygnacyon: for  
thou takynge me vp dyddest cast me agaynst the  
grounde.

My dayes haue faded as a shadow: and I haue  
wythered lyke hawe.

But thou lord abyddest for euer/ and thy memo-  
ryal is from one generacyon vnto another.

Thou lord arysyng shalt haue mercy of God for  
it is tyme to haue mercy on it/ for the tyme cometh

For the stones therof haue pleased thy seruantes:  
they shall haue rueth on the grounde therof.

And the people shall feare thy name/ o lord: &  
all kynges of the earth thy glorie.

For the lord hath buylded Syon: and shall be  
sene in his glorie.

He hath regarded the speache of the humble &  
hath not dyspyced theyr prayer.

Let these thynges be wyrtten in another gene-  
racyon: and the people that shall be created shall  
praise the lord.

For he hath looked downe from his hyghe holy  
place: the lord hath looked downe from heuyn  
vnto the earth.

For to hear the waylyng of them that be fetter:

The seuen psalmes.

red: for to lose the sonnes of them that were slayn.  
That they shulde in Syon declare the name of  
the lord and his prayse in Hierusalem.

In assemblynge of people togyther: and kynges  
for to serue the lord.

He answered hi in the way of his vertue: shewe  
vnto me the shortnes of my dayes.

Call me not backe in the myddes of my dayes:  
in to the euerlastyngnes of thy pre.

And the begynnyng thou lord haste layde the  
foundacyon of the earth: & the workes of thyne  
handes are the heuyns.

They shal perishe: but thou abydest: and shal  
all waxe olde as a garment.

And as a couerynge thou shalte chaunge them  
and they shal be chaiged: but thou arte one and  
the same: and thy yerres shall not fayle.

The sonnes of thy seruantes shall dwel togyther  
and theyr seede shal be directed for euer.

De profundis clamant. The. xxx. psalme.

**F**rom the deepe places haue I called vnto  
the (o lord) lord heare my voyce.

Let thyne eares be intentyfe to the voyce of my  
prayer.

If thou lord wylt loke so straytly vpon synners  
o lord who shal abyde it.

But there is mercy with the: and because of thy  
lawe haue I abyden the o lord.

My soule hath abyden in his worde: my soule  
hath trusted in the lord.

From the mornynge watche vnto nyght: let I:



The seuen psalmes.

rael truste in the lord.

For with the lord there is mercy: and his redempcion is plencous.

And he shall redeme Israel for all the iniquities of it.

Glorp be to the father to the sone and to the holy ghoste.

As it was in the begynnynge/as it is now/and euer shall be. So be it.

The .xliij. psalme.

**L**orde heare my prayer: with thyne eares perceyue my desyre for thy tructhes sake heare me for thy rpyghteousnesse.

And entre not in to iudgemēt with thy seruante: for euery person lyuynge shall not be iustified in thy syght.

For an enemy hath pursued my soule: hath brought lowe my lyfe in earth.

He hath set me in darkenes/as the deade mē of the worlde: and my spyryte was vexed/my herte troubled within me.

I haue ben myndeful of olde dayes/I haue sinned vnto all thy workes/and in the dedes of thy handes I mused.

I haue stretched forth myn handes vnto the: my soule vnto the/as earth without water.

Hastly heare me: o lord my spirit hath fayled me. Turne not thy face frō me: least I belyke to men discedyng in to a pyte.

Cause thy mercy to be herde of me betymes: for in the haue I trusted.

### The seuen psalmes.

Shewe me the way wherin I may walke: for vn  
to the haue I lyft vp my mynde.

Delouer me from myn enemyes lorde/ vnto the  
haue I fled: teache me to do thy will/ for þu art  
my god.

Thy good spiryte shall conduyte me in to the lā:  
de of ryghteousnes: for thy names sake lord thou  
shalt reuue me thorough thyn equite.

Thou shalt brynge my soule from trouble: and  
through thy mercy destroy all myn enemyes.

And thou shalt destroye all that molest my sou  
le: for I am thy seruant.

Glozy be to the father/ to the sone/ and to the ho:  
ly ghoste.

As it was in the begynnyng / as it is now and  
euer shall be. So be it.

The Antienne. Remembre not/ o lorde/ the faul:  
tes eyther of vs/ or of our parentes/ neyther take  
thou vengeaunce on our synnes. Spare (o lorde)  
spare thy peple whiche thou hast redemed w<sup>th</sup> thy  
precyous bloude. Be neuermore angry with vs.

¶ Here after foloweth the. xviij. psalmes.

A dñm cum tribularer. The. cxix. psalme.

**I** Cryed vnto the lorde when I was in trou:  
ble: and he herde me.

O lorde delouer my soule fro lyenge lyppes: and  
a deceytfull tonge.

What may be gyuen the: or what may be layde  
agaynst the: to a deceytfull tonge.

The sharpe arrowes of the myghtye/ with hotte  
sparkelynge cooles.

The. xlv. psalmes.

**W**ho is me for my resting place is prolonged:  
I haue dwelled with the inhabytantes of Cedar/  
my soule was longe in exyle.

**I** was peasyble with the that hated peace: why  
I spake vnto them / they assaulted me causeles.  
Glorie be to the father / to the sone / and to the ho-  
ly ghoste.

**A**s it was in the begynnyng / as it is now and  
euer shall be. So be it.

**E**leuauit oculos meos.

The. cxi. psalme.

**I** lyfted vp myne eyes in to the hylles: from  
whence helpe shall come vnto me.

**M**y helpe commeth from the lord / that made he-  
uyn and earth.

**H**e shall not suffre thy foote to slpye: neyther  
shall he that kepeth the / fall in to a slombze.

**N**or he shall neyther fall a slepe nor slombze: why  
he kepeth Israel.

**T**he lord kepeth the: the lord is thy defec: mo-  
re then thy ryght hande.

**T**he sonne shall not burne the by day: nor the  
moone by nyght.

**T**he lord kepeth the from all euyl: the lord  
kepeth euyn thy soule.

**T**he lord kepeth thy goynge in and goynge out:  
from this tyme forth and euermore.

**G**lorie be to the father / to the sone / and to the ho-  
ly ghoste.

**A**s it was in the begynnyng / as it is now and  
euer shall be. So be it.

**E**tatus sum.

The. cxli. psalme.

The. cxv. psalmes.

**I** Reioysed in those thynges that were sayde  
to me: we shall go in to the lordes house.  
**O**ure feete were standynge in thy gates: **O** Hieru-  
salem.

**H**ierusalem whiche is buylded lyke a cytie: who  
se perticypacyon is within it selfe.

**F**or thyther ascended the trybes / eyn the try-  
bes of the lord: the testimonye of Israel to ac-  
knowledge the lordes name.

**F**or there sate the sytters in iudgement : eyn  
the seate of the house of Dauid.

**P**raye for the peace of Hierusalem: and they  
shall haue plentye that loue the.

**L**et peace be made throughe thy vertue: & plen-  
tiousnes in thy houses.

**F**or my brothers and kynredes sakes: **I** prayed  
peace for the.

**F**or the house of our lord god: **I** besought good  
thynges for the.

**G**lorie be to **f**ather / to the sone / & to **f**holy ghost  
**A**s it was in the begynnyng / as it is now and  
euer shall be. So be it.

**A**d te leuau oculos.

The. cxvi. psalme.

**U**nto the haue **I** lyfte bp myne eyes o god:  
whiche inhabyttest the heuyns.

**E**yn lyke as the eyes of seruautes wayt at the  
handes of theyr maysters.

**A**s the eyes of a handemayden be vpon her may-  
sters: eyn so be our eyes vpon oure lord god:  
vntyl he haue mercy on vs.

**H**au mercy on vs o lord haue mercy on vs for

The. xlv. psalmes.

we are fulfilled with moche contempte.

**H**oz our soule is fylled verye moche: beyng scorned of the ryche and dyspyced of the proude.

**G**lorp be to the father. *cc.* **A**s it was in the. *cc.*  
*Psalm.*

*Psalm.*

**E**xcept the lorde had ben amonge vs (let Jeracel now speake) except the lorde had ben amonge vs.

**W**hen men rose agaynst vs/perauenture they myght haue swallowed vs bp quicke.

**W**hen they? fury was great agaynst vs/perauenture water mought haue souped vs bp.

**O**ur soule hath passed ouer a ryuer/our soule perauenture myght haue passed ouer a water storable. **B**lessed be the lorde/whiche hath not suffered vs to be caught with they? teeth.

**O**ur soule hath be delyuered/euyn as a sparowe from the fowlers snare.

**T**he snare is worne out/and we are delyuered.

**O**ur helpe consysteth in the name of the lorde/whiche made heuyn and earth.

**G**lorp be to the father/to the sone/and to the holy ghoste.

**A**s it was in the begynnyng/as it is now and euer shal be. So be it.

**O**ur confidant.

*The. cxviii. psalm.*

**T**hey that truste in the lorde as a mountayne of Syon: he shall neuer be moued/which inhabyteth Hierusalem.

**M**outaynes are in the cyrcute of it/and the lord is in the cyrcute of his people: fro this tyme forth



The. xlv. psalmes.

And euermore.

**H**o the lord shall not leaue the rodde of synners vpp the lorde of the iustice: lest the iustice shuld extend theyr handes vnto synne.

**O** wel (o lord) to the good and bryght in hert. But those that swarue: the lord shall bring in to bondes with them that worke wyckednesse: peace be vpon Israel.

**G**lorie be to the father/to the sone/and to the holy ghoſte.

**A**s it was in the begynnyng: as it is now/and euer shall be. So be it.

In conuertendo.

The. cxlv. psalme.

**W**hen the lord turned the captiuite of Syon: we were made gladde.

**T**hen was our mouthe fulfilled with myrrh: & our tongue with ioyfulnesse.

**T**hen shal they say amonge the gentylles: the lord hath done greatly for them.

**T**he lord hath done greatly for vs: we are made ioyfull.

**H**o to conuerte our captiuite: as a ryuer in the southe.

**T**hey that sowe with teares: shall reape with gladnes.

**T**hey goynge forth went and wepte castynge theyr sedes.

**B**ut comynge agayne they shall come with ioy bearynge theyr handes full of corne.

**G**lorie be to the father/to the sone/and to the holy ghoſte.

The. xlv. psalmes.

**A**s it was in the begynnynge/as it is now and  
euer shall be. So be it.

**N**isi dominus edificauerit. The. cxxvi. psalme.

**E**xcepte the lordē haue buylded the house:  
they haue labored in vayne which buylde it  
**O**ncles the lordē haue kepte the cyte : he hath  
watched in vayne that kepeth it.

**I**t is in vayne for you to ryse before lycht : arylē  
after your sytting:ye that eat the bred of sorow.  
**W**hen he hath gyuen slepe to his welbeloued lo  
the heretage of the lordē is chyldren/the rewar  
de is the fruyte of the wombe.

**A**s arrowes i the hande of the myghty/so be the  
chyliden of simpters.

**B**lessed is the man / whiche fulfyllēd his desyre  
of them:he shall not be confounded whē he shall  
speake to his enemyes in the gate.

**G**lorie be to the father/to the sone/and to the ho  
ly ghoste.

**A**s it was in the begynnynge/as it is now and  
euer shall be. So be it.

**B**eat omnes.

The. cxxvii. psalme.

**B**lessed be all that feare the lordē / whiche  
walketh in his wayes.

**F**or thou shalt eate the labours of thyne hādes  
thou shalt be blessed/and wel shalt thou be.

**T**hy wyfe as a plenteous vyne/in the sydes of  
thyne house.

**T**hy sones lyke the plantes of Olyue trees / all  
aboutē thy table.

**H**o thus shal a man be blessed / whiche feareth

**The. xv. psalmes.**

the lord.

The lord of Syon blyssē the: that thou mayst  
ke the goodes of Hierusalem al the days of thy lyfe  
And that thou mayst se the chyldren of thy chyl-  
dren: and peace vpon israel.

Glozy be to the father/ to the sone/ and to the ho-  
ly ghoste.

As it was in the begynnynge/ as it is now and  
euer shall be. So be it.

Spe expugnauerunt. **The. cxxviii. psalme.**

**E**ftsones haue they assayled me: eyn from  
my yowth/ let Israel now tell it.

Eftsones haue they assayled me/ eyn from my  
yowth/ and yet coulde they not ouercome me.

Vpon my backe haue synners buylded/ they ha-  
ue prolonged theyr wyckednes.

The ryghteous lord shall cut a soder the neckes  
of synners: let all be confounded & turned backe  
that hate Syon.

Let them be made as the thatche of houses: that  
byd wyther befoze it was plucked vp.

Wherof he that shall mowe hathe not filled his  
hāde/ nor he þ shall gather gleanes his bosome.

And they that passed by/ sayde not: the blessyn-  
ge of the lord lyght vpon you: we do blesse you  
in the name of the lord.

Glozy be to the father/ to the sone/ and to the ho-  
ly ghoste.

As it was in the begynnynge/ as it is now and  
euer shall be. So be it.

De profundis clamant.

**The. cxxix. psalme.**

**¶**

The. xlv. psalmes.

**F**rom the deepe places/haue I called vnto  
the(o lord)lorde heare my voyce.

Let thyne eares be intentyfe to the voyce of my  
prayer.

If thou lorde wylte loke so straitly vpon synners  
o lorde who shall abyde it.

But there is mercy with the/and because of thy  
lawe/haue I abyden the/o lorde.

My soule hath abyde i his worde:my soule hath  
trusted in the lorde.

From the moynynge watche vnto nyght:let I  
rael truste in the lorde.

For with the lorde there is mercy:and his redē-  
pcyon is plenteous.

And he shal redeme Irael/for all the iniqui-  
ties of it.

Glorp be to the father/to s<sup>on</sup>e/ & to s<sup>h</sup>oly gho<sup>st</sup>  
As it was in the begynnynge/as it is now. *cc.*

Domine non est exaltatum. The. cxxx. psalme.

**L**orde my herte is not exalted: neyther is  
myne eyes set a losfe.

Neyther haue I walked in great thynges:ne in  
meruayles aboue me.

If I dyd not thynke mekely: but haue exalted  
my soule.

As a weanlyng is from his mother so: let my  
soule be rewarded.

Let Irael truste i the lorde fro this tyme forth  
and euermore.

Glorp be to the father. *cc.* As it was in the. *cc.*  
Memento domine Dauid. The. cxxx. psalme.



The. xlv. Psalmes.

**W**orde haue mynde of Dauid: and of all his mekenes.

As he hathe sworne to the lord: hathe made a howe to the lord of Jacob.

If I shall entre in to the tabernacle of my hous: if I shall ascende in to the bedde where I lye.

If I shall gyue slepe vnto myne eyes: and slomberyng vnto myne eye liddes.

And rest vnto the temples of myne heade / vntyll I fynde a place for the lord: a tabernacle for the god of Jacob.

Nowe haue herde her in Estrata: we founde her in the feldes of wood.

We shall entre I to his tabernacle: we shall worshyp in the place wihere his feete stode.

Arise lord in to thy rest: thou and the Arche of thy sanctifycacyon.

Lette thy seruantes do on iustyce: and thy sayntes reioyse.

For thy seruant dauides sake: tourne not backe the face of thynne anoynted.

The lord hath sworne trueth vnto Dauid: and shall not deceyue hym of the fruyte of thy belly shall I set one vpon the seate.

If thy chyliden wyll kepe me testament: & my testimonyes / those that I shall teache them.

And theyr sones wyllde without ende: shall syt vpon thy seate.

For the lord hath chosen Syon: he hathe chosen it for his dwellynge place.

This is my resynge place for euermore: here



The. xlv. Psalmes.

**S**hal I dwell for I haue chosen it with blessing  
The wydowe of it I shall blysse: the poore people  
of it I shall fulfyll with breade.

**I** shal compas the preestes therof with helth: &  
the sayntes therof shal triumphe with gladnes.

**T**hyther shall I brynge the horne of Dauid: I  
haue prepared a laterne for myne anoynted.

**T**he enemyes of hym I shal compas with con-  
fusyon: vpon hym surely shall my sanctifycacyon  
floze.

**G**lorp be to the father/to the sone/and to the ho-  
ly ghoſte.

**A**s it was in the begynnyng/as it is now and  
euer shall be. So be it.

**E**cce quam bonum.

The. cxv. Psalmes.

**B**ehold how good and pleasaunt it is for  
brethren to dwell together.

**L**yke as opyntment in the head/that descendeth  
in to the berde/cuyn the berde of Aaron.

**A**nd hyche descendeth in to the skyte of his gar-  
men: as the dewe of Hermon: that descendeth in  
to the mount Syon.

**F**or there hath the lorde promysed blessing: &  
lyfe worlde without ende.

**G**lorp be to the father/to the sone/and to the ho-  
ly ghoſte.

**A**s it was in the begynnyng/as it is now and  
euer shall be. So be it.

**E**cce nunc bñdicite dñm.

The. cxv. Psalmes.

**D**o nowe blesse ye the lorde: all the serua-  
tes of the lorde.

The. xv. psalmes.

Whiche stande in the house of the lord: in the  
courtes of our goddes house.

Lifte vp your handes in the nyghtes vnto the  
holy places: and blysse the lord.

The lord of Syon blysse the: whiche made he-  
nyn and earth.

Glorp be to the father/to the sone/and to the ho-  
ly ghoſte.

As it was in the begynnynge / as it is now and  
euer shall be. So be it.

The Antheme. Remembre not/o lord/the faul-  
tes eyther of vs/or of our parentes/neyther take  
thou vengeaunce on our synnes. Spare (o lord)  
spare thy people whiche thou hast redemed w<sup>th</sup> thy  
precyous bloude. Be neuer more angry with vs.

The ſpynification of this worde Letany.

**M**arcus byſhoppe of Mienne: what tyme  
that a terryble earth quake fell in his pro-  
uynce (Leo the fyrſt thē beynge byſhop of Rome)  
caused the people to aſſemble and to go togyther  
in a longe araye/prayenge and calling vpon god/  
whiche thyng we now call proceſſyon: bycause  
we vse in the ſame to procede or go forth. Hereof  
it came (that whē any greuous plague was eyther  
ſent by god amonge the people/or any ſodeyne  
cause of gladneſſe chaunged/proceſſyon hath  
alwayes ben vſed / ſomtyme to pacifye goddes  
wrathe/and ſomtyme to thanke hym of his be-  
nefites / for this cause Agapetus byſhoppe of  
Rome fyrſt inſtute that proceſſiō ſhulde be do-  
ne euery Sondaye throughout the yere. And af-

## The Letany.

ter h<sup>i</sup> Gregory in the tyme of a comen pestilence  
caused more solempne orde and syngyng to be  
vled ther<sup>e</sup> & ordeyned this scrupce called (Letany)  
whiche is a Breke worde/and asmoche in En-  
glyshe to say/as (supplicacyō or prayer) wherof  
it hath taken his name: bcause that in our gene-  
rall processions and rogacion dayes/prayer and  
supplicacyon is made vnto god for the people:  
for all estates/accor dyng to the counseyl of saynt  
Paule. i. Timoth. ii. and dyuers other examples  
of scripture.

Here foloweth the Letany.

**L**orde haue mercy on vs.

**C**hryste haue mercy on vs

**L**orde haue mercy on vs.

**C**hryste heare vs

**G**od father of heuyn/haue mercy on vs.

**G**oddes sone/redemer of the worlde/haue mercy

**G**od the holy ghoste/haue mercy on vs.

**H**oly Trynite one god/haue mercy on vs.

**S**aynt Mary

praye for vs

**H**oly mother of god

praye for vs

**H**oly mayde of maydens

praye for vs

**S**aynt Myghell

praye for vs

**S**aynt Gabryel

praye for vs

**S**aynt Raphael

praye for vs

**A**ll holy angels and archangels

praye for vs

**A**ll ordres of holy spirites

praye for vs

**S**aynt Iehan Baptyst

praye for vs

**A**ll holy pat riarkes & prophetes

praye for vs

## The Itany.

Saynt Peter  
Saynt Paule  
Saynt Andrewe  
Saynt Jehan  
Saynt James  
Saynt Thomas  
Saynt Whyllyppe  
Saynt James  
Saynt Mathewe  
Saynt Bartholome  
Saynt Symon  
Saynt Iude  
Saynt Marthe  
Saynt Barnabe  
Saynt Marke  
Saynt Luke  
All holy apostles &c  
All holy discyples &c  
Saynt Stephen  
Saynt Iyne  
Saynt Clemente  
Saynt Cornelys  
Saynt Cypriane  
Saynt Laurence  
Saynt Vincent  
Saynt Cosme  
Saynt Fabiane  
Saynt Sebastiane  
Saynt Thomas  
Saynt Erasme  
Saynt Edmund

[illegible]

## The Letany.

Saynt Chyflofer  
Saynt George  
Saynt Blase  
Saynt Adryan  
All holy martyrs  
Saynt Edward  
Saynt Syluester  
Saynt Lyon  
Saynt Hierome  
Saynt Augustyn  
Saynt Ambrose  
Saynt Gregory  
Saynt Nodore  
Saynt Iulpane  
Saynt Lambert  
Saynt Martyn  
Saynt Anthon  
Saynt Nicolas  
Saynt Leonerde  
Saynt Erkenwalde  
Saynt Edmund  
Saynt Benet  
Saynt Dunstone  
Saynt Luthbert  
All holy confessours  
Saynt Mary Magdeleyn  
Saynt Mary Egypcian  
Saynt Anne  
Saynt Katheryne  
Saynt Margarete  
Saynt Barbara

[illegible]



# The Litanie.

Saynt Delepyne	praye for vs
Saynt Appollyne	praye for vs
Saynt Agathe	praye for vs
Saynt Luce	praye for vs
Saynt Agnes	praye for vs
Saynt Cyphile	praye for vs
Saynt Gertrude	praye for vs
Saynt byrgyt	praye for vs
Sait vrsule with thy holly felowes	praye for vs
All holly virgyns	praye for vs
All holly sayntes	praye for vs
Be mercyfull. Spare vs o lord	
From all euyl.	Lorde delpyer vs.
From the awaytes of the deuyl.	Lorde delpyer
From endles dampnacyn.	Lorde delpyer vs.
From the imminent peryl of our synnes.	Lorde.
From the assaulte of deuylles.	Lorde delpyer.
From the spiryte of fornicacyn.	Lorde delpyer.
From the desyre of vayne glory.	Lorde delpyer.
From all vnclennes of body and soule.	Lorde.
From wrathe and hate and all euyl wyl.	Lorde.
From vnclane thoughtes.	Lorde delpyer vs.
From blyndnes of herte.	Lorde delpyer vs.
From lyghtnyng and tempest.	Lorde delpyer.
From sodeyn & vnprouyded death.	Lorde delpy.
By thy mystery of thy holly incarnacyn.	Lorde.
By thy natyuite.	Lorde delpyer vs.
By thy circuncision	Lorde delpyer vs.
By thy baptyme	Lorde delpyer vs.
By thy fastyng.	Lorde delpyer vs.
By thy crosse and passyon.	Lorde delpyer vs.

**The Letany.**

**B**y thy precyous death. **Lozde delyuer vs,**  
**B**y thy glorpyous resurreccyon. **Lozde delyuer vs,**  
**B**y thy meruaylous ascencion. **Lozde delyuer vs,**  
**B**y the grace of the holy ghost. **Lozde delyuer vs**  
**I**n the houre of death. **Lozde succour vs,**  
**I**n the day of Judgement. **Lozde delyuer vs,**  
**G**ode synners pray the to heare vs.  
**T**hat thou gyne vs peace. we pray the heare.  
**T**hat thy mercy & pity may ever pserue vs. we.  
**T**hat thou vouchsaufe to gouerne and kepe thy  
Church. we pray the heare vs.  
**T**hat the gyft apostolyke and all the degrees of  
holy relyggyon be kept and saued. we pray the.  
**T**hat thou gyue peace and cscorde to our kyng  
and prynces and also byctory. we pray the to.  
**T**hat thou kepe all our bysshops and abbottes  
in holy relyggyon. we pray the to heare vs.  
**T**hat thou kepe al the congregacyons of sayn-  
tes in thy holy seruyce. we pray the heare vs.  
**T**hat thou pserue al chysten people whiche  
thou haste redemed with thy precyous bloude.  
we praye the to heare vs.  
**T**hat thou gyue all our bñfactours everlastyng  
benefytes. we pray the to heare vs.  
**T**hat thou wylte delyuer the soules of vs & our  
parentes from eternall dampnacyon.  
we pray the to heare vs.  
**T**hat thou vouchsaufe to gyue and pserue the  
fruytes of the earth. we pray the to heare vs.  
**T**hat thou vouchsaufe to caste byp vs thy mer-  
cyfull eyes. we pray the to heare vs.

### The Letany.

That thou do cause the obsequy of our seruice to  
be reasonable. we pray the to heare vs.

That thou do plucke vp our myndes vnto he-  
uynly desyres. we pray the to heare vs.

That thou boughsaufe to beholde and releue the  
mysery of the poore and the captiue. we pray.

That thou ggue euerlastyng rest to all that be-  
lene in the bothe quyk and dead. we pray the.

That thou boughsaufe to heare vs.

Sone of god. we praye the to heare vs.

Sone of god. we praye the to heare vs.

Sone of god. we praye the to heare vs.

Lambe of god that takest awaye the synne of  
the worlde. Heare vs lord.

Lambe of god that takest awaye the synne of  
the worlde. Spare vs lord.

Lambe of god that takest awaye the synne of  
the worlde. Haue mercy on vs.

Lorde haue mercy on vs.

Chryste haue mercy on vs.

Lorde haue mercy on vs.

Our father. And leade vs not.

But deliuer vs from all euyll. The verse.

Lorde shewe vs thy mercy. The answer.

And ggue vs thy sayyng health. The verse.

And let thy mercy come vpon vs. The answer.

Thy sayyng helthe accordyng to thy promyse.

The verse. We haue offended with our fore fa-

thers. The answer. We haue done wronge and

committed iniquyte. The verse. Lorde do not vs

hs accordyng to our synnes. The answer.

The Letany.

For thy reward thou vs after our vngodlinesse.  
The verse. **L**orde let vs pray for euery degre of  
the chyrche. The answer. Let thy prestes do on  
iustyce: and let thy sayntes reioyce. The verse.

For our brothers and ysters. The answer.  
Saue (O god) thy seruantes bothe men & womē

that truste in the. The verse. Let vs pray for all  
chyrche people. Answer. **L**orde saue thy people &  
blyssē thyn herytage & rule thē & exalt them euer  
more. Verse. **L**orde sende peace through thy ver  
tue. Answer. And great haboudāce i euery place.

The soules of all thy seruantes/bothe mē and  
women may rest in peace. The verse. **L**orde hea  
re my prayer. The answer. And gyue hearyng  
to my clamour.

For remission of synnes.

**O**dd to whome it is appropriated to be mercy.  
full euer and to spare/take our prayer & let  
thy mercyfull pyte assyle them that are bounde  
with the chayne of synnes. By Chyrist our lord.  
So be it.

For the Churche.

**A**lmyghtye eternall God / whiche alone  
doest great wonders: graunt vnto thy ser  
uantes the byshopps/and to all congregacyons  
commytted vnto them/the spiryte of grace. And  
to the ende that they may please the powre on  
them the perpetuall dewe of thy benediccyon. By  
Chyriste our lord.

For charite.

**O** God whiche doest infuse the gyftes of cha  
rite i to the hertes of the faythfull through  
the grace of the holy ghoſte/graunt vnto thy ser  
uantes/bothe men and women (for whome we



### The Letany.

pray vnto thy mercy) helth of body & soule / that they may loue the with all theyr power / and persourme with all loue the thynges that be pleasyng to the. By Chryste our lord.

#### For peace.

**O** God from whome all holy desyres / all good counsellis / and all iuste workes do procede / gyue to vs the same peace / which the world can not gyue: that oure hertes beyng obedynt to thy commaundementes (and the feare of our enemyes taken away) our tyme may be peasyble throughe thy proteccyon. By Chryste our lord.

#### For mercy.

**W**orde we beseeche the to shewe vnto vs thyne vnspeakeable mercy / that thou bothe purge vs fro all our synnes / and mercifully deliuer vs fro the payne / that we deserue for the same. By Chryste our lord.

#### For the soules departed.

**O** God that arte creatour and redemer of all faythfull people / graunt vnto the soules of al true belouers beyng deade / remyssyon of all theyr synnes / that throughe deuout prayers they maye attayne thy gracyous pardon / whiche they haue alway desyred. By Chryste our lord.

#### For the kynge.

**W**orde god of hostes / kynge moost myghty & stronge / by whom kynges do reygne and in whose handes are the hertes of all kynges: graunte vnto thy well be loued seruaunt. Our kynge / continuall healthe of body & soule / that his herte



### The Letany.

alwayes enclinyng to yollome and godly coun-  
selles; & the enemyes of the commen welth beynge  
vanquyshed / we maye longe enioye vnder hym  
perpetuall peace and brotherly concord.  
By Chyſte our lord.

### ¶ For all estates.

**H**Or thy piety (Lorde) we beſeeche the to loſe  
the boode of all oure ſynnes / & through the  
prayer of the bleſſed and gloriouſe euerlaſtyng  
mayde Mary with all thy ſayntes / kepe vs thy  
ſeruauntes and our kynge / and all chryſten peo-  
ple in all holynesse / & all that by kynrede of blou-  
de / or by familiarite / or by confeſſyon and prayer  
be ioyned with vs / cleaſe them lorde of all vyces /  
lygheten theym with vertues / peace and helth gy-  
ue vnto vs / put from vs all our enemyes / as well  
they that be viſyble / as inuiſyble / gyue thy cha-  
ryte to our frendes / and to our enemyes / & health  
to all chryſten men quycke and deade / graunte lyfe  
and endeles reſte. By Chyſte our lord.

### ¶ For true repentaunce.

**T**hrough the merytes / interceſſyons / pra-  
yers and ſuffrages of all theſe holy aūgel-  
les / patriarkes / prophetes / apoſtles / euangeliſ-  
tes / martyrs / confeſſours / virgyns and all thy  
electe ſeruauntes / moost mercyfull lorde / powre  
in to oure hertes a fountayne of teares / to the en-  
de we may perſpetyly knowe the offence of oure con-  
ſcience / and that we maye truly confeſſe before  
the / the defaultes of oure actes commytted / and  
through the lyberalyte of thy grace to haue aſſu-

The Letany.

red pards therof. By Chryste our lorde. So be it.

**O** The vertes of saynt Bernarde.

**I** Alumpnate myne eyes to the ende I neuer  
slepe i darkenesse: lest myne enemyes saye  
at any tyme I haue preuayled agaynst hym.

**O** lorde.

**W**orde I commende my soule in to thy handes/  
O lorde very god thou hast redemed me.

**O** saupour.

**I** haue spoken with my tongue: lorde gyue me  
knowledge of myne ende.

**O** holy.

**A**nd the nombre of my dayes: what it is: that I  
may knowe howe moche I lacke.

**O** god.

**W**orde thou haste broke my bondes/ I shall gy-  
ue vnto the a sacryfyce of prayse: & shall call vpon  
the name of the lorde.

**O** Emanuel.

**R**efuge is take from me: and there is none thae  
seeketh my lyfe.

**O** chryst.

**I** haue cryed vnto the (O lorde) I haue sayd/ thou  
art my hope and my porcyon in the lande of the  
lyuyng.

**O** kynge.

**M**ake in me a sygne of goodnesse/ that they whi  
che hate me may se it/ & be confounded/ for thou  
lorde haste holpen me/ and comforted me.

**O** mayster.

**W**orde the lpght of thy countenance is marked  
vpon vs/ thou hast made myne herte ioyfull.

**G**lorie be to the father. &c. As it was in te. &c.

**The Dirige.**

**I**esu sone of god/maker of all thynges/helpe me / to the ende I delyte not in vayne thoughtes. Our father whiche art in heuyn. **V**ayle Mary full of grace.

**I**esu sone of god/which heldest thy peace before a iudge/kepe my tongue/vntyl I haue deuyled/howe/and what I shall say. Our father whiche art. **V**ayle Mary full of grace.

**I**esu sone of god/whiche was bounde/rule myn hādes/and all my membres/to the ende my workes may come to a good ende. So be it. Our father which. **V**ayle Mary full of grace.

**The verse.** **H**rysle lorde and helpe vs. **A**nswers. **A**nd for thy names sake delyuer vs. **V**ayle.

**I** Beseeche the lorde Iesu/cause me to haue in thy loue a meane without measure/and a refuge without meane/alongynge without of dre/a burnynge without ceasynge. So be it. I beleue in god the father almyghty.

**The begynnynge of the Dirige/and prayenge for the deade.**

**T**he makynge of this scrupce (that we call Dirige) some do ascribve to saynt Isodour and some to saynt Gregory but whether of them it was/forceyth not moche for certeyn it is/that al that is cōteyned therin (the collettes except) may as well be applyed for the lyvynge/as for the dead yet (as Platina wyrteth) Valagius bysshop of Rome dyd fyrst ordeyne the commemoracyon / of

### The Dirige.

prayenge for the dead. Whiche thyng (after the mynde of Isidore was receyued as a tradycion of the apostles. Howbeit S. Ambrose affirmeth that it was derpyed of an olde custome had amog the Hebrewes/which vsed longe lamentacyon for the dead after theyr departynge: as they byd for Jacob the space of .xl. dayes/and for Moyses. xxx. But we that are vnder the newelawe/are taught of god by the mouthe of saynt Paule his apostle/ not to mourne or be sorow for them that be departed in the fayth of Chryst/ but to reioyse/as in the that rest in the slepe of peace (for so is it dayly remembred in the Masse) vntyll they shall be called vnto the last iudgemēt. Nevertheless I thynke it very charytable/and to procede of a good & godly mynde / in that we vse any worldely obsequies about the deade/or do pray for the/for saie Augustyn in his Enchiridion sayth. It is not to be denyed: but that the soules departed are greatly releued by prayer. Whiche vse is very commendable for asmoche as it hath contynued in the chrysten church euyr fro the very infancy therof.

### The Tynnsonge of th Dirige.

The Antheme.

I shall please.

97  
Olept: quoniam exaudiet. The. cxxij. Psalme.

R i



# The Dirige.

**W**e haue somtyme abyde our chaunce.



But now ye must com & trace our daunce

**I** haue loued for the lord shall hear the  
 voyce of my prayer.  
 For he hath enclyned his eare vnto  
 me & all me lyfe I shall calle vpon hym.  
 The sorowes of death haue compassed me: and  
 the peryles of hell haue entangled me.  
 I haue frounde moche trouble and sorowe: and  
 haue called vpon the name of the lord.  
 O lord deliuer my soule for the lord is pity:



### The Dirige

full and ryghteous: and our god hath mercy.

The lord pserueth the lytle ones: I was broughe lowe: and he delyuered me.

Turne the (my soule) i to rest: for the lord hath done moche for the.

For he hath delyuered my soule fro death: my eyes from teares/ my feete from slydynge.

I shall please the lord/ in the countre of lyuers.

Lord gyue the eternall reste: and let cōtynuall lyght shyne vnto them.

The anthem. I shall please the lord in the regyon of lyuers. The Anthem. Who is me.

Ad dñm cum tribulater. The. cxix. psalme.

**I** Cryed vnto the lord when I was in trouble: and he herde me.

O lord delyuer my soule fro lyenge lyppes: and a deceptfull tonge.

What may be gyuen the: or what may be layde agaynst the: to a deceptfull tonge.

The sharpe arrowes of the myghtye/ with hotte sparkelynge cooles.

Who is me for my restynge place is prolonged: I haue dwelled with the inhabytantes of Cedar/ my soule was longe in exyle.

I was peasyble with them that hated peace: when I spake vnto them/ they assaulted me causeles.

Lord gyue them eternall reste: & let contynuall lyght shyne vnto them.

The anthem. Who is me/ for that my banysment is prolonged.

The anthem. Lord.

R. G.

The Dirige

**I** euauil oculos meos.

The.cxx. psalme.

**I** lyfted vp myne eyes in to the hylls: from  
whense helpe shall come vnto me.

**O** y helpe commeth from the lorde that made he  
uyn and earth.

**H**e shal not suffre thy foote to slpye: neyther  
shall he that kepeth the fall in to a slombze.

**S**o he shall neyther fall a slepe nor slombze: whi  
che kepeth ysrael.

**T**he lorde kepeth the: the lorde is thy defence:  
more then thy ryght hande.

**T**he sonne shall not burne the by day: nor the  
moone by nyght.

**T**he lord kepeth the from all euyl: the lorde ke  
peth euyn thy soule.

**T**he lorde kepeth thy goynge i and goynge out:  
from this tyme forth and euermore.

**L**orde gyue the eternall reste: and let cōynuall  
lyght shyne vnto them.

The anthem.

**T**he lorde kepeth the from all euyl: he kepeth  
euyn thy soule.

The anthem. If thou lorde.

**D**e profundis.

The.cxxi. psalme.

**F**rom the deepe places haue I called vnto  
the (o lorde) lorde heare my voyce.

**L**et thyn eares be intentyfe to the voyce of my  
prayer.

**I**f thou lorde wylte loke so straitly vpo synners  
o lorde who shall abyde it.

**B**ut there is mercy with the and because of thy  
lawe haue I abyden the o lorde.

**M**y soule hath abyden in his worde: my soule

### The Dirige.

hath trusted in the lord.

From the mornynge watche vnto nyght: let Israel truste in the lord.

For with the lord there is mercy: and his redempcyon is plenteous.

And he shall redeme Israel for all the iniquities of it.

Lord geue them eternall reste: and let conyngmal lycht shyne vnto them.

The anthem.  
If thou (lord) imputest mys synnes vnto them: lord who shall abyde it. Anthem. The workes:

Confitebor tibi domine. The. cxxxv. psalme.

Lord I shall make knowlege to the with all my herte: for thou hast herde the wordes of my mouth.

In the syght of aungels I shall synge to the: I shall worchyppe the in thy holy temple and shall confesse thy name.

Up thy mercy & thy trouthe: for aboue al thyng thou hast magnifyed thy holy name.

When soeuer I shall call vpon the heare me: thou shalt encrease strength in my soule.

Let al the kynges of the earth cōfesse the lord for they haue herde all thy wordes of thy mouth.

And let them synge in the wayes of the lord: for great is the glory of the lord.

For the lord is hygh & beholdeth lowe thynges: and knoweth hygh thynges a farre.

If I walke in the myddes of trybulacyon / thou wilt reconforte me: and vpon the cruelte of myn enemyes thou hast extende thy power and thy

**The Dirige.**

ryght hande hath made me saufe.

**T**he lord shall requyte for me: lord thy mercy is euerlastyng: the workes of thyne handes despyce thou not.

**L**orde gyue them eternall reste: and let continually lyght shyne vnto them. **The anthem.**

**L**orde despyce not the workes of thy handes

**The verse.** Fro the gates of hell. **The answer.**

**L**orde deliuer theyr soules.

**The anthem.** I herde a voyce.

**The longe of Mary.**

**M**y soule magnifyeth the lord.

**A**nd my spirit hath reioysed i god my sauyour.

**F**or he hath regarded the humilite of his handymayden: beholde nowe from henceforth shall all generacions call me blessed.

**F**or he that is myghty hath done to me great thynges: and blessed is his name.

**A**nd his mercy is alwayes on the that fear hym throughout all generacions.

**H**e hath shewed strength with his arme: he hath scattered them that are proude in the ymaginacyon of theyr hartes.

**H**e hath put downe the myghtye from theyr seates: and hath exalted them of lowe degree.

**H**e hath fylled the hungrye with good thynges: and hath sent away the ryche empty.

**H**e hath remembred mercy: and hath holpen his seruant Israel.

**A**yn as he promysed to oure fathers Abraham



### The Dirige.

and to his seede for euer.

**L**orde gyue them eternall rest: & let contynnall  
lyght shyne vnto them. **The anthem.** I haue  
herde a voyce fro heuyn sayenge. Blessyd be the  
deade whiche dye in the lorde. **L**orde haue mer-  
cy on vs. **A** hye haue mercy on vs. **L**orde haue  
mercy on vs. **O**ur father whiche arte. **W**ayne  
**M**arye. **L**auda alia mea dn̄s. **The. cxiij. psalme**

**P**raise the lorde (my soule) I shall laude the  
lorde durynge my lyfe: I shall syng to my  
god so longe as I lyue.

**T**ruste ye not in prynces nor in the chyldren of  
men in whome there is no health.

**M**y soule shall passe out and shall retourne i to  
his countrey: in that day shall all they cogytat-  
ions perishe.

**B**lessed is the man whose helper is the god of  
Jacob: whose hope is in our lorde god which ma-  
de heuyn and earth and see and all that be in the  
whiche keepeth trueth euermore doth iudgemēt  
to them that suffre wronge and gyueth meate to  
the hungry.

**T**he lorde loseth the fettered: the lorde gyueth  
syght to the blinde.

**T**he lorde lyfteth vp thē that be fallen: the lorde  
loueth the ryghteous.

**T**he lorde preserveth straungers: he shall defende  
the fatherles: and the wpydowe and shal destroy  
the wayes of synners.

**T**he lorde shall reygne euermore: thy god o syd/  
from one generacyon to another.



The Dirige.

**L**orde gyue the eternall rest: and let contynnall  
lyght shyne vnto the. *The verse.* From the ga-  
tes of hell. *The answer.* Lorde delyuer theyr sou-  
les. *The verse.* I truste to se the goodes of the  
lorde. *The answer.* In the lande of lyfe. *Vers.*  
Lorde god heare my prayer. *The answer.* And  
gyue hearynge to my clamour. Let vs pray.

**G**od to whome it is appropriated to be mercy:  
full euer & to spare/be mercifull to the sou-  
les of thy seruantes of eche kynde/and forgyue  
them al theyr synnes: that they beyng loosed fro  
the bondes of death/may deserue to ascende vn-  
to lyfe. By Chyste our lorde.

**G**od the lorde of pardon/graunt vnto the  
soule of R. thy seruante (the peares myn-  
de/ of whose death we haue in remembraunce) a  
place of rest/ the blyssfull quiete/ and clerenesse of  
thy lyght. By Chyste our lorde.

**G**od whiche haste caused thy seruantes in  
pontificall dignite/ to be accompted amōge  
the preestes apostolyke/ graunt we beseeche the/  
that they maye enioye in heuyn the cōtynnall cō-  
pany of them/ whose offyce they dyd beare somtyme  
heare in earth. By Chyste our lorde.

**G**od the graunter of parton/ and the loue  
of mannes saluacyon/ we beseeche thy mer-  
cy/ that thou wylte suffre the congregacyons of  
our brothers and sisters/ beyng departed out of  
this worlde/ through the intercession of blessed  
Mary the virgyn/ and saynt Myghell the archā-  
gell/ & all holy sayntes/ to come to the congrega-

### The Dirige.

of euerlastyng felicitye. By Chryste our lord.

**O** God that arte creatour and redemer of all  
faythful people/graunt vnto the soules of  
al true beleuers beyng deade/templyon of al  
theyr synnes/that throughe deuout prayers they  
maye attayne thy gracious pardon/whiche they  
haue alway desyred. which shalte come to iudge  
the quicke and the deade/and the worlde by fyre  
so be it. God haue mercy on all chrysten soules.  
so be it.

The matyns of the Dirige.

The Antheme. O pfect good lord.

Verba mea auribus.

The. v. psalme.

**L**orde perceyue my wordes with thyn eares:  
vnderstande my clamour.

Take hede to the voyce of my prayer: my kynge  
and my god.

Hear vnto the wyl I praye/o lord/early shalt thou  
heare my voyce.

Early shall I stande by thee/ & I shall se: for thou  
arte a god/ not fauourynge iniquite.

Do not s malygne shal not dwel nere the: neyther  
shal the vnrightheous abyde before thy eyes.

Thou haste hated all that do liquite: thou shalt  
destroy all that speake fals hode.

A man that is bloudy & deceptful/ the lord toth  
abhoire: but I throughe the plenteousnes of thy  
mercy.

Shall entre in to my house I shall praye at thy  
holy temple in thy feare.

Heade me lord in thy rightheousnes: bycause of  
myne enemyes directe my way in thy syght.

### The Dirige.

**F**or in the mouth of them there is no trueth: the herte of them is full of vanpte.

**T**he throte of them is an open graue: deceptful: ly haue they done with they: tonges iudge the god.

**L**et them fall fro they: cogytacions: accordyng to the greatnes of they: wyckednes expel them: for they haue stirred the to angre lorde.

**A**nd let all reioyse that trust in the: they shall euermore be gladde: & thou shalte dwelle amonge them.

**A**nd they shall glozp in the all that loue thy name: for thou wylt blesse the ryghteous.

**L**orde thou hast couered vs as it were with a shylde of thy good wyl.

**L**orde gyue them eternall reste: & let chrynnall lyght shyne vnto them.

**T**he anthem. Directe good lorde my way i thy lyght. **T**he anthem. Tourne the lorde.

**D**omine ne in furore tuo. **T**he. vi. psalme.

**L**orde rebuke me not in thy fury: ne yett chasten thou me in thyne angre.

**H**auemercy on me lorde/for I am sycke: heale me lord for my bones are broused.

**A**nd my soule is very sore troubled: but how longe lorde.

**T**urne the lorde and deliuer my soule: saue me for thy mercede.

**F**or there is none in death that hath mynde of the: and in hell/who wyl acknowledge the.

**I** haue laboured i my sorow/ I shal every nyght

### The Dirige.

wasthe my bedde with teares/shall I weate the  
place where I lye

O yne eye is troubled with woodnes: I haue  
wasen olde amonge al myne enemyes.

A noyde fro me al ye that worke wyckednes  
for the lord hath herd the noyse of my we-  
pyng.

The lord hath herde my prayer: the lord hath  
receyued my peticyon.

Let all myne enemyes be greatly ashamed and  
confounded: let them be ashamed/and confoun-  
ded very quykely.

Lord gyue them eternall reste: & let contynuall  
lyght shyne vnto the. The anthem. Turne the  
lord & deliuer my soule for he is not i deatly that  
hath mynde of the. The anthem. Let any tyme.

O he deus meus in te speraui. The. viij. Psalm.

O Lord my god/ in the harte I trusted saue  
me fro al that persecute me/ and deliuer me

Let any tyme they deuour my soule as a lyon  
whylst there is none þ may redeme nor saue me.

O lord god yf I haue done this thyng: yf wyck-  
ednes be in myne handes.

If I haue requyred euyl to the that dyd for me: let  
me then worthely falle into myne enemyes hatres

Let an enemye persecute my soule: lette hi take  
it and treade downe my lyfe in earth: and byngne  
my glory in to duste.

A ryse lord in thy wrath: and be exalted in the  
countrees of myne enemyes.

And aryse my lord god in the precepte that

### The Dirige.

thou hast commaunded: and the congregacion of  
people shall compasse the.

And for the same go vp agayne on hyghe: the  
lorde iudgeth nacpons.

Iudge me lorde accordyng to my iustyce: and  
procede vpon me accordyng to myn innocency.

Let the wyckednes of synners be consumed: and  
thou shalt orde the iuste: o god that enserchest  
herte and reynes.

My iust helpe is from god/ which preserueth the  
ryghteous in herte.

The lorde is a iust iudge/ stronge and pacyēt is  
he angry al tymes.

Excepte ye be tourned he hath shakē his sword  
he hathē bēded his bowe and hathē made it redy

And hath prepared in it vesselles of death: he  
hath made his arrowes hotte.

So he bredeth iniustyce/ he hathē conceyued sor-  
rowe and hath brought forth vngodlynnes.

He hathē opened a lake and/ dygged it out: and  
hath fallen in to the pyt that hym selfe made.

Let his sorowe be tourned vpon his owne head  
& let his wykednesse falle vpon his owne crowne.

I shall make knowledge to the lorde/ accordyng  
to his iustyce: and shall syng to the name of the  
lorde moost hpest.

Lorde gyue the eternall rest: and let con tynuall  
lyght shyne vnto them.

The anthem.

Weste any tyme he may raup the my soule as a  
lyon/ when there is none that wpll redeme it or  
saue it. The verse. From the gates of hel.



The Dirige.

The answer. Lorde delpue thei soules.  
Our father. And leade vs not. But delpue vs.

The fyrst lesson.

**S**pare me o lorde my days be bryfe and shorte  
For what is the mā whome thou doest ma  
gnifye.

O why from hym thyn hert dost thou transport  
Confortyng hym in the moynynge: and sodeynly  
thou temptest hym agayne with aduersyte.

Why dost thou not so moch: as suffre me a lytle.

That I may tary the swalowyng of my spytte

Lorde I haue offended/and what shall I do

Thou that orderest man in euery thyng

why woldest thou make me/to swarue frō the so

And makest me to be myne owne vndoyng

Why takest thou not frō me/my synful luyng

to howe in dust I slepe wonderous fast

And yf thou tary a whyle all helpe wyl be past.

The answer.

I verily thynke/and bylcue surely

That my redemer is eterne on lyue

And that at the last day synally

Out of the earth who so it deny

I shall aryse and shall agayne reuyue

And in my fleshe I shall playnly se

My god my sauour whiche hath redemed me.

The verse.

At home I shall beholde and se in very dede

As partlytly/as any is able to deuyse

None other it is/that shall se in my stede

But I my selfe/with these present eyes

The Dirige.

Shall hym beholde/in moost partyt wyse  
And in my fleshe/I chal playnly se  
O my god my sauour/whiche redeemed me.

The seconde lesson.

**M**y soule is full berye of this lyfe that I  
leade.

And of this worlde/sull lytle doth it recke  
But suffre me a whyle/agayne my selfe to  
pleade.

That for very bytter anguysh/the/my wordes out  
they breake.

And payne maketh my soule/to God thus to  
speake

Thou gyd/take from me thy condempnacion  
Shew me why thou handled me on this falschyp  
I wene that thou doyst some pleasure take  
Thus with calamite/me to ouerpresse  
Whiche am the very worke/that thy handes  
dyd make

Thou art of counsel with the wycked as I gesse  
And wylt thou helpe them in theyr wyckednes  
Be thyne eyes fleschely/as other mennes be  
And seest thou none other wyse/then other men  
do se

Be thy dayes lyke to the dayes of other men

Thy yeres and tyme be not they also

In no other maner oz falschyon then

Be the yeres of men/whiche so soone ouer go

O my synne and iniquite/why enserchest thou so

And yet thou knowest/that in me no synne shall

## The Dirige.

be sande

Syth no man may escape thy mortall hande,

The answer.

O blessed god whiche by myracle diuine  
Hydest rayle vp Lazar from his sepulture  
Whhen he in the same foure dayes had lyne  
So that his body began to saour  
Lyke as it fareth by euery creature  
Braunt them rest that from hens are discended  
And gyue them pardon where they haue offeded

The verse.

Thou that shalt come to iuge and gyue sentēce  
Vpon quicke and deade and the worlde ouer all  
And by burnyng fyre shalt trye the consyence  
Of euery creature in iudgement generall  
Whiche to escape may no man mortall  
Braunt them rest that from hens are discended  
And gyue them pardon where they haue offend-  
ed.

The thyrd lesson.

**A** thy handes (good lord) hane me made and  
formed

In euery parte all in compasse rounde  
And shal I now agayn so soone be ouer turned  
Remembre how thou madest me lyke clay out of  
the grounde.

Now agayne to dust shall I so sone rebounde?  
Lyke soft mylke hast thou not me dressed  
And lyke vnto chese hast thou not me pressed  
With skynne and fleshe also for the nones  
Thou hast me enclosed and therewith ouer clade  
And eke also with senewes and with bones

The Dirige.

Thou hast compacte me/and stronge thou hast  
me made.

Lyfe and mercy of the also I had  
And with thy goodnes and thy visytacyon  
Thou hast contynually ben my preseruacyon  
Answer. O good lord/in what maner place  
May I hyde my selfe in that fearefull houre  
Away from thy moost glorpous face  
Whhen that thou/as souereygne Emperour  
The worlde shalt iudge by thy wnderous power  
For I knowe well that in my lyfe dayes  
I haue synned moche by many sondry wayes  
Certe. For of my synnes/I am full sore adrad  
I shal be ashamed before the to appere  
Whhen thou shalt com to iuge both good & bad  
Neuer suffre for thy mercy dere  
That I be condemned then before the there  
For I knowe well/that in my lyfe dayes  
I haue synned moche/by many dyuers wayes.  
The Antheme. In a place.

Domínus regit me.

The. xxij. psalme.

**T**he lord ruleth me/& nothyng shall fayle  
me: i a place of pasture there hath he set me  
He hath brought me vpon a freshe water: he co  
uerth my soule.

He hath ledde me vpon the patthes of iustyce  
for his names sake.

For all though I walke in the myddes of the  
shadowe of death: I shall feare no harme/for  
thou arte with me.

Thy staffe and thy rod: they haue confortted me.



**The Dirige.**

**T**hou hast prepared a table in my syghte agaynst  
them that trouble me.

**T**hou hast coupled myn heade in oyle: & my cup:  
pe beyng full is ryght goodly.

**A**nd thy mercy shall folowe me all the dayes of  
my lyfe.

**A**nd that I may inhabyte in the house of the loz  
de: for the length of my dayes.

**L**orde gyue them eternall reste: & let cōtynual  
lyght shyne vnto them. **The anthem.** In a pla  
ce of pasture there hath he set me. **The anthem.**  
**The defaultes.**

**A**d te dñe leuani.

**The. cxiij. psalme.**

**U**nto þe lord haue I lyfte vp my soule (my  
god) in the I trust: let me not be ashamed.

**N**or let not myn enemyes mocke me: for truly  
all that euer trust in the shal not be confounded.

**L**et all them be cōfounded that worke wycked  
nes in bayne.

**G**ood lord shew me thy wayes: & teache me thy  
patthes.

**D**irecte me & teache me in thy trouthe for thou  
arte god my sauour/ and I haue susteyned the  
all the hole day.

**H**auē mynde good lord of thy mercifulnes: &  
of thy mercyes whiche euer haue ben.

**T**he offences of my youth: nor myne ygnorāun  
tes do thou not remembre.

**T**hou for thy goodnes good lord haue mynde  
of me/ accordyng vnto thy mercy.

**T**he lord is swete and ryghteous: for this shal



### The Dirige.

he gyue a lawe to them that go out of the way.  
He shal direct the mylde in iudgement : he shall  
teache te meke his wayes.

All the wayes of the lord are mercy and verite:  
to the that requyre his Testament & his pmysses.

For thy names sake good lord/thou shalt ha  
ue mercy on my synne:for truly it is great.

who is the mā that feareth the lord:he hath or  
deyned a lawe to hym in s way whome he hath  
chosen. His soule shall dwell in goodnes : & his  
sede shall inheryte the earth.

The lord is a sure ground to the that feare:hym  
& his testamēt that it maye be manifested to the.

Myne eyes be euer to the lord:for he shall pull  
my foote out of the snare.

Take vpo me/& haue mercy vpo me:for I am a  
lone/& poore. The trybulacyons of my herte be  
multiplied:delyuer me from my necessytes.

Beholde my humplyte/and my labour:and for  
gyue me all my faultes.

Beholde myn enemyes /for they be multiplied  
and they haue hated me with a wycked hate.

Bepe my soule/and delyuer me:I shall not be a  
shamed/for I haue trusted in the.

Innocentes and good me haue cleued vnto me  
for bycause that I haue susteyned the.

O god delyuer Israel:from all trybulacyons.

Forde gyue them eternall rest:& let contynuall  
lyght shyne vnto the. The anthem. The default  
tes of my youth/and my ygnorancyes remembre  
not/o lord. The anthem. I trust to se,

The Dirige.

**D**is illuminatio mea. The. cxvi. psalme.  
The lord is my lyght & my healthe: whom  
shall I feare.

The lord is the defender of my lyfe: of whome  
shall I be a brad.

Whylst euyl doers approche vnto me / for to  
deuoure my flethe.

Myne enemyes / whiche trouble me / they were  
made wepke and fell downe.

If they pytche paylpyons agaynst me / my her-  
te shall not feare.

If a batayle ryse agaynst me: I shall trust in it.

One thyng haue I asked of the lord: that I  
shall requyre / that I may inhabyte in the hous  
of the lord all the dayes of my lyfe.

That I may se the wyll of the lord: and maye  
visyte his temple.

For he hath hyd me in his tabernacle / in þe euyl  
daye he hath defended me in the secreete place of  
his tabernacle.

He hath exalted me vpon a rocke: & now he hath  
exalted myne head aboue myn enemyes.

I haue gone aboute / and haue offered in his ta-  
bernacle: I shall synge the sacryfyce of innoca-  
cyon: and shall say a psalme vnto the lord.

Hear my voyce lord / wherwith I haue cryed  
vnto the: haue mercy on me / and heare me.

Myne herte hath sayd vnto the: my face hath  
sought the / thy face lord I shall desyre.

Tourne not thy face awape from me: do not  
swarue from thy seruaunt in thy wyach.

### The Dirige.

Be myne helper/forlake me not:neither despayse thou me(o god)my saupour.

For my father & my mother haue forlaken me:but the lord hath receyued me.

Forde set me a lawe in the way:and leade me in a straght pathe in spyte of myne enemyes.

Let me not go after the myndes of the that trouble me:for vniust wytnesses haue rylen agaynst me/and wyckednes hath lyed vnto them.

I trust to se the goodnesse of god in the lande of the lyuynge.

Toke after the lord to manfully:and let thynne herte be confortyd/and abyde the lord.

Forde gyue them eternall rest:and let eternall lyght shyne vnto them.

**The anthem.** I trust to se the goodnes of the lord:in the lande of the lyuynge. **The verse.** The ryghtuous shall be eternall remembraunce. **Answer.** He shall not feare euyl speakyng. Our father. And leade vs not, But delpyer vs.

### The fourth lesson.

**H**owe sore am I laden wth synne and wyckednes.

Forde of thy goodnes/I pray the let me knowe

My cursed actes/and great vnrighuousnes

Wherby my soule in daunger is and wo

Thy face alas why hydest thou me fro

Entreatyng me with lyke extremyte

As yf I were thy moztall enemy

Agaynst a leafe/that tolled is with wynde

Thou shewedst thy power thy force & thy myght

And dost me persecute/whiche by very kynde

### The Dirige.

Am/as the dye stubble/or straw that is lyght  
Syns agaynst me/thou dost bytterly wyte  
And wylt (as I thynke) me bytterly bycast  
For the faultes of my youth/that are done & past  
My feete in stockes/set thou hast fast  
Awaytynge ryght narrowly/all my hole trade  
In so moche that my foote steppes / nombred  
thou hast  
And neuer thelesse/when death shall inuade  
As the rotten dunge/I must away fade  
And sodeynly my fleshe shall tourne to woymes  
meate.

Lyke as a garment/that moches do wast and eat  
Answer. **A** las (good lord) and welaway  
For my lyfe euyl spent/my soule is afrayde  
Wher shall I do or what shall I say  
Whither shall I flee/thus wofully arayde  
But vnto the (lord) for mercy and ayde  
Whiche for to graunte I humbly the pray  
When thou shalt come at the latter day. **Verse.**  
My soule within me is troubled ryght soze  
Whiche greuous sorowe/and depe repentaunce  
Of my manyfolde synnes commytted befoze  
By very frayle/of humayne ygnoraunce  
But yet good lord/in all suche greuaunce  
It for to succour/I humbly the pray  
When thou shalt come at the latter day

### The xvjth lesson.

**T**he man that procedeth from his mothers  
wombe  
Whose lyfe in this worlde is short & transitory



**The Dirige.**

And in conclusyon is cast in to a tounbe  
Fulpylled is/with manyfolde mysery  
Moost lyke a floure that faderth naturally  
And lyke vnto a shadowe doth vanysh & abate  
Neuer contynuyng in one lyke estate  
And thynkest thou it mete/eyther els conuenient  
wpon suche a none/so narrowly to spee  
Or to contende with hym in iudgement  
For who is able/by craft or polypye  
A thyng infecte with synne/to purifye  
whiche was vncleane/from his conception  
No man surely/but thou god alone  
Shorte be the dayes of mannes lyfe here  
His yerres thou hast counted/iust is the nombze  
Thou hast apoynted his tyme so nere  
Whiche neuer shal passe:neither ouer ne vnder  
Suffre hym then a whyle / and nomoze hym  
encomber

Untyl that day com that he hath long despyed  
whiche he hath looked for/as a seruaunt hyed.

**Antwe.** Lord I beseech the to rase out of mynde  
My greuous synnes/and great impietie  
whiche I of all ocher/most cursed and vnkynde  
Haue dayly commytted/agaynst thy maiesty  
whiche byng my soule in great perplexyte  
wherof thy pardon/moost mekely I desyre  
when thou shalt come to iudge vs by fyre.

**Verse.** Plea se it the (lorde) my wayes to direct  
So euen alwayes in thy blessed syght  
That I may deserue/amonge thy electe  
Euer to beholde that glorpyous lyght



### The Dirige.

wherin thou repynest/as a god of myght  
Thyther to brynge me/I humbly the requyre  
when thou shalt come/to iudge vs by thyre.

### The fourth lesson.

**W**ho can assure me/that þy wylt me defende  
In the lowe place & me to hyde secretly  
Untyll thy fury be past/and at an ende  
And to apoynt me a tyme certeynly  
when it may the please/for to remembre me  
for what do I force/to suffre death and payne  
Syns that the deade shall ones tyme agayne  
All the longe tyme/of this lyfe mortall  
whiche as a souldier/led I haue in payne  
My hope and trust hath ben in speciall  
To chaunge this lyfe/that is momentayne  
In to the same that is heuynly and certayn  
wherto when it lyketh the/me for to call  
I wyl the answer moost gladly of all  
To me therfore that am thy handy worke.  
Sende for thy succours/and godly assyſtence  
from whose knowlege nothyng ther may lurk  
Syns thou enserchest the secretes of conscience  
And nombrest my ueppes by godly prouydence  
wherfore I beseeche thy moost merciful grace  
To spare my synne/& greuous trespass. Answer  
In iudgement lord/do thou not procede  
After myne acte/and synne moost obdyous  
for I am partye/and knowe in very dede  
That nothyng I haue done good or meritorious  
Before the to be counte/o god/moost glorious  
Thy maiesty therfore:I beseech of thy goodnes

The Dirige.

Clene take away my synne / & wyckednes. **Verse.**  
Wash the me (lorde) from myne vnrpyght wylenes  
And of my synne / make me clene and pure  
For to the onely / by great vngodlynes  
I haue offended / herof am I sure  
And put my soule in ryght harde aduenture  
Thy maiesy therfore I besech of thy goodnes  
To take clene away: my synne and wyckednes  
The anthem. Pleasyng be it.

**E**xpectans expectam. The. xxxix. Psalm. **W**ith longe awaye I looked after the lorde  
and he intended vnto me.

**A**nd he herde my prayers: & he brought me out  
of the lake of mysery: and from the muddy clay.  
**A**nd set my feete vpon a rocke: and directe my  
steppes.

**A**nd he put i to my mouthe a newe songe: a ver  
se vnto our god.

**M**any shall fe and shall feare: and shall truste in  
the lorde.

**B**lessed is the man / whose hope is the name of  
the lorde: and hath not regarded vanities / & false  
madneses.

**M**any meruayles haste thou done / o lorde my  
god: and thy dysposicions / there is none that is  
lyke vnto the.

**I** haue tolde forth and spoken: they are multy  
plyd aboue nombre.

**S**acrifyce and offerynge thou woldest not: verily  
thou hast made myne eares pacifye.

**A**nd burnt offeryng for synne / & hast not requyd

### The Dirige.

then sayd I/lo I come.

In the begynnyng of the boke it is wypte of me  
that I shall do thy will: for so wolde I my god/  
haue thy lawe in the myddest of myn hert.

I haue declared thy iustyce in a great congrega-  
cyon: lo I shall not holde i my lippes/lorde thou  
knowest.

I haue not hydden thy ryghtuousnes i my her-  
te: I shewe thy trueth/and thy saluacyon.

I haue not kepte secrete thy mercie & thy trouth  
from a great company.

But þe lord do not esttraunge thy mercyes from  
me: thy mercy & thy trouth haue euer defended me

For myscheues innumerable haue compassed  
me: my wyckednesses haue caught me / & I was  
not able to se them.

They are multiplyed mo then the hectes of my  
heade: and my herte hath fayled me.

Yet it be thy pleasure / o lord / for to delyuer  
me/lorde haue regarde to helpe me.

Confounded and afrayde be they/that seke my  
lyfe for to take it away.

Yet them be turned backward and ascapde /  
that mynde to do me harme.

Yet them incontynent beare away they: confu-  
sion/that speake to me in scornfull wordes.

Yet all that seke the / reioyse & be glad of the/ &  
let all that loue thy sauynge health/say/the lord  
be magnifyed.

I verily am a beggar / and pooze / the lord is  
myndfull of me.

**The Dirige.**

**T**hou arte my helper and protectoure: o my god  
tary not.

**L**orde gyue the eternall reste: and let chynuall  
lyght shyne vnto them. **The anthe.** O leaspnge  
be it vnto the (o lord) for to delpue me: lozde ha-  
ue regarde to helpe me. **Anthe.** Heale my soule,

**Beatus qui intelligit.**

**The. xl. Psalme.**

**B**lessed is he that considereth the neddy and  
the poore: in the euyl day the lord shall  
delpue hym.

**T**he lord shall pserue hym/ & refresthe hym/  
and make hym fortunate in the earth/ and shall  
not delpue hym to his enemyes:

**T**he lord shall succour hym/ lyenge diseased in  
his bedde: all his estate thou hast chaunged i his  
infyrmyte.

**I** sayd lord haue mercy on me: heale my soule  
for I haue trespassed to the.

**M**yne enemyes spake euyl vnto me/ sayēg: whē  
shal he dye that his name may pcrpthe.

**A**nd though he entred in for to se/ he spake ba-  
nites: his hert gathered mischepf vnto it self.

**H**e pfluēd forth/ and spake to the same purpose.

**A**gaynst me dyd al myne enemyes murmur: as  
gaynst me haue they ymagyned mychepf.

**T**hey haue deuyled an vntreue sayenge by me:  
shal he that slepeth haue no help to ryle agayn.

**F**or a man pretendynge peace vnto me: (in who  
me I trusted) whiche hathe eaten of my breade:  
made greate meanes to supplante me.

**B**ut thou lord haue mercy on me: & restore me:

### The Dirige.

and I shall requyte them.

In that they haue perceyued that thou fauou-  
rest me: that my enemy shal not tryumph vpon me.  
But for my innocency thou hast defended me &  
hast made me sure in thy syght for ever.

Blessed be the lord god of Israel: worlde with  
out ende. So be it.

Horde gyue them eternall reste: and let con-  
nyngall lyght shyne vnto them.

The anthe. Scale my soule lord for I haue syn-  
ned agaynst the. Anthemie. My soule thyrsted.

Quadamodum desyderat. The. xlii. Psalm.

**E**uyn as the harte longeth after the foun-  
taynes of waters: so doth my soule longe  
after the/o god.

My soule hath thyrsted after god / the luyng  
fountayne: when shal I come and appere before  
the face of god.

My teares were to me day & nyght I steade of bre-  
ade: whylst it is dayly sayd vnto me: wher is thy  
god. These thynges I call to mynde: & cast it in  
my thought: because I shall depte in to a place of  
mermaylous habitacib/ euynto þ house of god  
Wher a voyce of gladnes and confelssion lyke  
the sounde of one that banketteth.

Why arte thou sorowfull / my soule: & why dost  
thou trouble me.

Truste in god / for I shall euer blesse hym that  
gyueth heath vnto me / and is my god.

The soule within my self is troubled: therfore I  
shall haue the in mynde in the lande of Iordā / &



### The Dirige.

the lytle mountayne of Hermon.

**D**epenes calleth vpon depenes with the noyse  
of thy watercourses.

**A**ll thy raynes & thy floodes: haue rōne ouer me  
**I**n the day the lord hath sent forth his merrye  
and in nyght his songe.

**I**n me is prayer to the god of my lyfe: **I** shall say  
vnto god/ thou arte my defender.

**W**hy hast thou forgotten me/ & why do **I** go al so:  
rowful/ whylst myn enemy doth aslycte me.

**W**hylst my bones are broke / myne enemyes thae  
trouble me/ haue cast it in my teeth.

**W**hylst they saye to me every daye: where is thy  
god.

**W**hy arte thou sorowfull/ my soule / & why trou:  
blest thou me.

**T**ruste in god/ for yet **I** shall make knoweledge  
to hym: that he is my sauyour and my god.

**L**orde gyue them eternall reste: and let conty:  
nuall lyght shyne vnto them.

**The Anthem.** **M**y soule thyrshted for god/ the ly:  
uynge fountayne / when shall **I** ones come and  
appere before the face of god.

**The verse.** **L**orde gyue them eternall reste.

**The answer.** And let continuall lyght shyne vn:  
to them. **O**ur father. And leade vs not. But de:  
lyuer vs. **The seuenth lesson.**

**M**y spyryte god wote is weykened wonders  
fore

**M**y tyme i this world: but very shorte & bayne is  
And saue a pooze graue/ get **I** now no more

### The Dirige.

My synne is not great/and yet to me remainys  
Nothyng at all saue greuous bytter paynes  
But yet helpe me o lord/and let me by the spt  
And for al myn ennys: I forze not the a whyt  
My lyues dayes be passed cleane away  
The thoughtes / whiche were wont to trouble  
so my mynde. The darke nyght / haue turned in  
to the clere dape.

And after darkenes / I hope yet lyght to fynde  
But yf I contynue/thus synfull syl and blynde  
Incontynuall darkenes/my lodgyng the I ma  
ke And hell for my dwellyng house nedes must  
I take.

I spake to the earthe/thatyle was and rotten  
Sayn gthou art my father:and thou my mother  
And to the wormes in the earthe / also haue I  
spoken.

Sayenge/thou arte my syster/and thou also my  
brother

What hope I haue then/aboue all other  
Whho shall rewarde my paynes/which I abode  
Surely none other/but onely thou my god.

The Answer. Thus dayly in me / my synne en  
creasynge double

And I not repentynge in my lyues space  
The feare of deach full sore my hert doth trouble  
for why in that lowe / and depe infernall place  
There is no redempcyon/no mercy nor no grace  
But yet good lord yf it may the please  
Haue mercy on me / and heale thou my disease.  
The verse. O good lord through thy holy name

The Dirige.

Save me from peryll in every case  
And by thy great myght ryd me from the same  
For why in that lowe/and depe infernall place  
There is no redempcyon no mercy/noz no grace  
But yet good lord/ if it may the please  
Haue mercy on me/and heale thou my desease

The eyght lesson.

**M**y flesh is consumed / there is but skyne  
and bone

My lippes they be fallen away / my teeth bare  
appere

Take pety vpon me / and haue compassyon  
At the lest way ye that be my frendes dere  
For the hande of god / lo hath me touched here  
why persecute ye me more / to encrease my payn  
Is it my flesh / that ye wolde haue so fayne  
Abho shall warrant me / that my dedes shall be  
wrytten

O who can promyse me / eyther that they shal  
Be regystred so / that they shal not be forgotten  
In tyne / leade / or in the stony wall  
But one thyng I knowe that surest is of all  
That my redemer shall euer lyue / this I know  
for true

And in the last day / that I shall ryse a newe  
And w<sup>th</sup> this skynne agayne / the I shall be clade  
And in my flesh / I shall playnly se  
My sauoure and my god / whiche hath me  
wrought and made  
And as I am now so shall I then be  
I shall not beholde hym / by no depute

### The Dirige.

But these same eyes shal se hym manifest  
This conforte sure remaineth in my brest  
Answer. A ternall rest/good lord let the haue  
And let the be ever in contynnall lygh. The ble.  
Thou that raysedest from the fyth graue  
The dead Lazer: through thy great myght  
So graunt them grace / of the to haue the syght  
And gyue them rest / that be from hens descended  
And graunte the pardo where they haue offended.

### The .ii. lesson.

**W**hy from my mothers wombe / hast thou  
me out brought  
That wolde to god / that I had ben clene  
Consumed away eyn to ryght nought  
So that none eye / me euer myght haue sene  
for then shulde I be / as I had neuer bene  
Nowe brought in to the worlde / and streyght  
agayne out sent  
Oh that my lyfe dayes full soone are gone and  
spent  
wherfore good lord spare me yet a whyle  
That I may bewaile my sorowe / or I go  
from whys is no retourne / I meane that wret-  
ched ple  
whiche is the lande of mysery and wo  
Couered all with death / in darknes ouerthrow  
where is no rule / nor ordze at all  
But horroz euerlastyng / and payne contynnall  
The Anthem. Wherfore good lord / heertely I  
the pray  
To be a succour and ayde vnto me

### The Dirige.

And specially in that moost dreadfull day  
When heuyn and earth/and al that therein be  
Shal tremble and quake befoze the face of the  
when thou shalt come in thy moost feruent yre  
The worlde to iudge by hotte burnyng fyre.  
That is the day/full sorowful to beholde  
That is the day of wrache: the day of mysery  
That is the day/to wofull to be tolde  
when heuyn and earth/and al that therein be  
Shall trembled & quake/befoze the face of the  
when thou shalt come/in thy moost feruent yre  
The worlde to iudge/by hotte burnyng fyre  
Verse. Alas I wretche/myserable and poore  
what thyng shall I do/or what thyng shall I  
saye.

That dreadfull iudge/when I shall come befoze  
Hauynge no good dede/for my selfe to lay  
Howe fearefull shall I stonde i that dreadfull day  
when that thou shalt come/in thy feruent yre  
The worlde to iudge/by hotte burnyng fyre  
The verse. Now therfore Chyeste we the beseech  
ychone.

Let thy mercy vnto vs appere  
Thou that descendest/from thy heuynly trone  
To redeme them that lost and dampned were  
O dampne neuer the/whome thou haste bought  
so dere  
Wherfore good lord/hertly I the pray  
To be a succour and ayde vnto me  
And specially in that moost dreadfull day  
when heuyn and earth/and al that therein be



The Dirige.

Shal treble and quake: before the face of the  
when thou shalt come: in thy most feruent pye  
The worlde to iudge/ by hotte burnynge fyre.  
The answer. O bherfore good lord/ we humbly  
the requyre.

That of thy goodnes thou woldest not forget  
To delpyer me/ from euerclastynge fyre  
whiche brakest vp the brasen gates great  
And bysytred hast the lowe infernall seate  
And vnto lyght/ them dydest restore  
whiche in payne of darkenesse/ hadde ben longe  
before.

The verse.  
whiche vnto the thus byd call and cry  
welcome to vs our blyssed sauour swete  
welcome our redemer/ we come hertely  
whiche brakest vp the brasen gates great  
And visited hast the lowe infernall seate  
And vnto lyght/ them dydest restore  
whiche in payne of darkenesse hadde ben longe  
before. The verse. Reste in peace. The answer.  
So be it. The anthem. My broused.

Misere mei deus. The. li. psalme.  
Hauc mercy vpon me (o god) accorbynge to  
thy great mercy.

And accorbyng to the multitude of thy copas-  
syons: wpye away myn inquite.

Yet wasshe me moze from myne inquite: & clense  
me moze from my synne.

For I knowledg myne inquite: and my synne  
is euer before myne eyes.

A gaynst the onely haue I synned / and haue

### The Dirige.

done euill in thy syght: that thou mayste be iustified in thy wordes/ & mayst baynquyſhe the whe thou hast iudged.

Uo I was begotten in wyckednesse/ and my mother conceived me in synne.

Uo thou haste loued trueth / the vnknowe and secrete thynges of thy wysdome hast thou reueled vnto me.

Sprynkle me lord with yslope/ and so shall I be cleane/ thou shalt washe me/ and then shall I be whytter then snowe.

Unto my hearynge shalt thou gyue ioye & gladnesse: and my brosed bones shalbe refresthed.

Tourne thy face fro my synnes: and wype away all my wyckednesse.

A pure herte create in me (oh god) and an hyrghyt spiryte renewe within me.

Cast me not away from thy face: and thyne holy spiryte take not from me.

Take me agayn to reioyse in thy sauyng helth and strengthen me with a pryncypal spiryte.

I wyll instruct the wycked in thy wayes: and the vngodly shall be conuerted vnto the.

Delyuer me from bloudes (oh god) the god of my healch: and my tonge shal exalte thy rghyt wysenesse.

Uorde open thou my lppes / and my mouth shall pronounce thy prayse.

For yf thou haddest despyed sacryfices/ I hadde surely gyuen it/ but thou delytest not in burnt offrynges.

### The Dirige.

A sacryfye to god is a lowly spirit: a contrite &  
an humble herte dyspyce not (o god)

Dealy gety of thy fauourable beneuolēce with  
syon: that the walles of Hierusalē may be buylt  
te agayne.

Then shalt thou accept the sacryfye of ryght:  
wysenesse: oblacryons and burnte offerynges/ the  
shall they lay calues vpon thyne altare.

Woꝛde gyue them eternall reste: and let conty:  
nuall lycht shyne vnto them.

The anthemie. My broused bones loꝛde shall be  
refreshted. The anthemie. Heare loꝛde.

The decet hymnus.

The. lxxij. Psalmic.

**P**raise becometh the (o god) I syb: & let eue  
ry pmyse be pfourmed to the in hierusalē.  
O god heare my prayer: vnto & shall euery crea:  
ture come.

The woꝛdes of the wycked haue preuayled a:  
gaynst vs: & vnto our vngodlynes: thou shalt  
be mercyfull.

Blessed is he/ whome thou hast chosen and ta:  
ken vp: he shall dwell in thy court.

We shal be satysfied with the godes of thy hous  
holy is thy temple/ and meruaylous in equite.

Heare vs/ o god our sauyour: the hope of all the  
costes of the earth/ and mayne see.

Thou preparest the hylls with thy strength:  
whiche beynge gyꝛded with power/ styrest the  
depnes of the see: the roꝛynge waters therof.

People shalbe astrayde/ & they that dwel vpon  
the sec coostes/ shall dꝛede thy sygnes: thou shalt

The Dirige.

refresche the moornyng and euenyng fruytes.

Thou haste visyted the earth/and hast watered it:thou hast done moche to enryche it.

The flode of god is replenysshed with waters: thou hast prepared theyr fode/for so is the preparation of it.

Thou encreasyng the watercourses of it / multiplyest the sprynges of it with softe showres / it shall englad the out sprynges.

Thou shalte blesse the crowne of the yere of thy benygnyte/and thy feldes shal be replenysshed with habundaunce.

The goodly places of deserte shal waxe flatter: & the lyrell hylles shal be gyfte with gladnes.

The rammes of thy flocke are well fleted: & the baleyys shal crease with weate:ye they shal outcrye and gyue prayse.

Lozde gyue the eternall reste:and let cōstyruall lyght shyne vnto them.

The anthem.

Hearc my prayer / o lozde / vnto the shal every creature come. The anthem. He hath receyued.

Deus deus meus.

The. xliii. Psalme.

**G**od thou arte my god: early do I watche after the.

My soule hath longed after the:my fleshe hath thyrshted very moche.

In to a countre deserte wylde and drye:so haue I appered before the in a holy place for to se thy power and thy glory.

For thy mercy is better the lyfe:my lippes shall prayse the.



**The Dirige.**

So shal I prayse the in my lyfe/and in thy name  
I shall lyfte vp my handes.

My soule shall be sacryficed/as it were with en-  
terlarde and fatnes/and my mouthe shall pray-  
se the with lyppes full of ioye.

So haue I ben myndefull of the w<sup>ch</sup> my bed: in  
the moznyng tymes: bycause thou waste my hel-  
per/ I shall set my thought on the.

And I shall reioyse vnder the couerte of thy  
wynges: my soule hath cleaued vnto the/ thy  
ryght hande hath susteyne me.

They verely haue sought my lyfe in bayne: they  
shall go in to the lower partes of the erth they  
shall be put i to the power of a swerde: they shall  
be the parthes of foxes.

The kynge truely shall ioye in god/ all shal be  
prayed that sweare in hym: for the mouthe of  
them that speake vngodlynes is stopped.

**Deus misereatur nostri. The. lxxvi. Psalme.**

**G**od haue mercy vpon vs/and blesse vs: let  
hym shewe his face vnto vs/and haue mer-  
cy vpon vs.

That thy way may be knowen in the earth: and  
thy sauynge helth also amonge all nacyns.

Let thy people make knowledge vnto god: let  
all nacyns confesse the.

Ioyfull and glad be all folke: because thou rulest  
the people with equite: & ordrest nacys in earth.

People knowledge the to be god/ let all nacys  
confesse the: for the earth hath brought forth  
her fruyte.



### The Dirige.

**B**lesse vs our god / and all that inhabyte the  
earth: that al the partes therof may feare the,  
**L**orde gyue them eternall reste; and let conty-  
nuall lycht shyne vnto them.

**T**he anthem. **L**orde thy ryght hande hath de-  
fended me. Anthem. **F**rom the gates of hell.

**T**he songe of Ezechias. **S**lay the. xxxviii.

**C**hapiter. **E**go dixi in dimidio.

**I** Sayd in the myddes of my dayes: **I** shall go  
to the gates of hell.

**I** despyed the resydue of my peres: **I** sayd to my  
selfe / **I** shall not se the lorde god in the lande of  
the luyng.

**I** shall not se man any moze: and hym that  
dwelleth in reste.

**M**y generacyon is taken from me / and folden  
bp: as the shepherdes tente.

**M**y lyfe is cut of lyke a weauers webbe: cun-  
when **I** began / he cutte me downe: fro moynynge  
vntyll the nyght thou shalt fynyshe me.

**I** was in hope vntyll moynynge: cun as a lyon:  
so dyd he gnawe by bones.

**E**ro moynynge vntyll nyght thou shalt fynyshe  
me: as a ponge swallow / so shall **I** crye & shall  
muse as a doue.

**M**yne eyen daseled / with lokyng on hygh.

**L**orde **I** am enforced / answer for me: what **I**  
shall say: or what shall he answer me / syngs **I**  
haue done it.

**I** shall renouue all my peres vnto the with great  
pytternes of herte.

### The Dirige.

Lozde yf they lyue thus: & the lyfe of my spirite  
be i suche thynges / thou shalt correct me & quye:  
ken me: lo in peace my sorowe is most bytterest.

Thou surely haste deliuered my soule that it  
shulde not perishe: thou haste cast behynde thy  
backe all my synnes.

For neyther hell shall knowledg the nor death  
shall prayse the: they that discende in to the pyt/  
shall not trust vpon thy veryte.

He that is lyuynge: the man lyuynge shal know:  
ledge the lyke as I do now: the father vnto the  
chylde: shall declare thy tructh.

Save me lozde / and we shall syng our psalmes  
in the lozde house / all the dayes of oure lyfe.

Lozde gyue them eternall reste: and let conty-  
nual lyght shyne vnto them.

The anthem. From the gates of hell lozde de-  
liuer they: soules. Antheme. Euery spirite.

Audate dñm de celis. The. cxlviij. psalme.

**P**rayse ye the lozde of heuyns: prayse ye  
hym in the hygh places.

Prayse ye hym all his aungelles: all his powers  
prayse ye hym.

Prayse hym sonne and moone: all sterres and  
lyght prayse ye hym.

The hyghest of heuyns prayse ye hym: and the  
waters that are aboue the heuyns / lette them  
prayse the lordes name.

For by his worde all thynges were made: by his  
commaundement al thynges were created.

He hath stablyshed them euerlastynge in the

The Dirige.

worlde of worlde: he hath set a lawe & it shall  
not erre.

Prayse the lordye dragons: and all depnes  
of the earth.

Hyrc / hayle / snowe / yse / stormes / of wyndes:  
that do his commaundement.

Mustraynes and all lytle hylles: woode bearyn-  
ge fruyte and all cedar trees.

Beastes and all maner of catell: serpentcs / and  
fethered foules.

Bynges of the earth / & all people: prynces and  
all iudges of the earth.

Bachelers and maydens / olde me and yong / let  
them prayse the name of the lord: for the name  
of hym onely hath ben exalted.

The knowledge of hym is aboue heuyn & earth:  
and he hath exalted the horne of his people.

Prayse be vnto all his sayntes: to the sones of  
Israel / to the people approachyng vnto hym.

Lord geue them eternall reste: & let contynuall  
lyght shyne vnto them.

Cantate dñs canticū. The. cclix. Psalm.

**S**ynge we vnto the lord a newe song: the  
prayse of hym is in the congregacyon of  
sayntes.

Let Israel reioyse in hym that made hym: & let  
the sones of Syon tryumphe in the kyng.

Let them prayse his name with daunsyng: let  
them synge vnto hym with tympany an harpe.

For the lord is well pleased with his people: &  
hath exalted the lowly in to saluacyon.

The Dirige.

Sayntes shall trypmpe in gloype: they shall  
make ioye in theyr chambres.

The prayles of god shall be in theyr mouthes &  
two edged swordes in theyr handes.

To take vengeaunce amonge nacjons: and cor-  
reccons amonge people.

To bynde theyr kynges in fetters: and theyr no-  
bles in manacles of yron.

For to execute on them the iudgemēt wyrtten:  
this is gloype to all his sayntes.

Audate dñm in sanctis. The. cl. psalme.

**P**raise the lord in his sayntes: praise hym  
in the byrmament of his power.

Praise hym in his strength: praise hym accordyng  
to the almyghtyness of his maieste.

Praise hym with the sounde of a trepett: prayse  
hym with harpe and lute.

Praise hym with tympany & daunsyng: praise  
hym with rebeckes and organs.

Praise hym with clarysymballes well soundyng:  
praise hym with symballes of swetnes let euery  
spirite praise the lord.

Forde gyue the eternall reste: and let cōtynnall  
lyght shyne vnto them. The anthem. what soeuer

thyng is endued with spirite: let it praise  
the lord. The verse. From the gates of hell. The

answere. Forde deliuer theyr soules. Anthem.

I am. The songe of zachary.

**B**lessed be the lord god of Israel: for he hath  
visyted and redemed his people.

And hath reysed vp an hoīe of saluacyō vnto

### The Dirige.

**vs:** in the house of his seruauunt Dauid.

**E**uen as he promysed by the mouthes of his holy prophetes/whiche were syns the worlde began,  
**T**hat we shulde be saued fro our enemyes: and from the handes of all that hate vs.

**T**o fulfill the mercy promysed to our fathers to remembre his holy couenaunt.

**A**nd to performe the othe/whiche he sware vnto our father abraham that he wolde gyue vs.

**T**hat we beyng deliuered out of the handes of our enemyes/myght serue hym without feare.

**I**n holynes and ryghtwysnes befoze hym: all the dayes of our lyfe.

**A**nd thou chyld/shalte be called the prophet of the lyste:for thou shalt go befoze the face of the lord to prepare his wayes.

**A**nd to gyue knowledge of saluacyon vnto his people:for the remyssyon of synnes.

**T**hrough the tender mercy of our god/by the which he spyllyng from an hve hath visyted vs.

**T**o gyue lyght to them that sate in darknesse in the shadowe of death:and to guyde oure feete in to the way of peace.

**L**orde gyue them eternall reste: and let continually lyght hve vnto them.

**The Antheme.** **I** am the resurreccyon and lyfe: he that beleueth in me/ye all though he were deade/yet shall he lyue: and who soeuer lyueth and beleueth in me/shall not se everlastyng death.  
**L**orde haue mercy on vs.  
**C**hryste haue mercy on vs.  
**L**orde haue mercy on vs.  
**O**ur father.  
**sc.** **A**nd



The Dirige.

leade vs not. But deliuer vs.

Exaltabo te domine.

The. ccc. psalme.

**I**shal exalte the (o lord) for thou hast defended me: neither hast thou suffered myne enemies to haue theyr pleasure vpon me.

O lord/ my god/ I haue cryed vnto the: & thou hast healed me.

Forde thou hast brought my soule out of the lowe place: thou hast preserved me from the that descende in to the pytte.

Synge vnto the lord we that be his sayntes: & confesse ye the memozy of his holynes.

For there is vengeance in his displeasure and lyfe in his pleasure.

At the eueninge waylynge shall contynue: and in the moynynge gladnes.

Truely I sayd in my welthynges: I shall neuer more be moued.

Forde through thy good wyll thou hast lent strength vnto my beautye.

Thou turnedest thy face from me: and I was all assayed.

Vnto the (lord) shall I crye: and shall pray vnto my god.

What profyte is there in my bloude / when I shall discende in to corrupcyon.

Shall dust make knowledge vnto the or shall it publysh the thy trouthe.

The lord hath herde / & hath had mercy on me: the lord is made myne helper.

Thou hast tourned my sorowe in to ioye: thou

### The Dirige.

haste cutte my lacke: & haste compassed me with gladnes.

To the ende that my gloze myght syng to the-  
and myght not be pyeked: o my lord god I shall  
euermore confesse the.

Lord geue them eternall reste: & let contrynuall  
lyght shyne vnto them.

From the gates of hell. Lord deliuer theyr sou-  
les. I trust to se the goodes of the lord. In the  
lode of the lyuynge. Lord heare my prayer. And  
let my clamour come vnto the. ¶ The prayer.

**O** God whiche by the mouthe of saynt Paule  
thyne apostle/haste taught vs/not to be so-  
ry for them that slepe in Chryste/graunt we besee-  
che the/that in the comynge of thy sonne our lord  
Jesu Chryste/we with all other faythfull peo-  
ple beyng departed/may be graciously brought  
vnto ioyes euerlastyng: which shalt come to iud-  
ge the quicke & the deade/& the worlde by fyre.

**A**lmyghty eternall god/to whome there is  
neuer any prayer made without hope of  
mercy/be propiciable to the soule of thy seruaunt  
R. that seynge it departed from this lyfe in the  
confessyon of thy name/thou wylte cause it to be  
associate to the company of thy sayntes. By  
Chryste our lord.

**O** God of whose mercy there is no nobbre ad-  
myt our prayers/for the soules of thy ser-  
uauntes the byshoppes. And graunte vnto them  
the lande of pleasure and lyght in the felawshipp  
of thy blessed aungels. By Chryste our lord.

### The Dirige.

**I** Old enclpne thyn eare vnto our prayers  
wherin we ryght deuoutly call vpon thy mer  
cy/that thou wylte bestowe the soules of thy ser  
uauntes/bothe mē & womē (whiche thou hast co  
maunded to depart from this worlde) in the co  
untre of peace and reste/and further/cause them  
to be made parteyners with thy sayntes. By  
Chryste our lord.

**W**e beseeche the lord that the prayer of thy  
suppliauntes may auayle to the soules of  
thy seruantes of eyther kynde / that thou wylte  
bothe poure the of all theyr synnes & cause the  
to be partakers of thy redēpcyon. whiche lyuest &  
reignest god/worlde without ende. So be it.

**T**his psalme folowynge is to be sayd betwe  
ne Alhallontide and Easter.

**T**oce mea ad dñm clamaui. The. cxli. psalme.

**W**ith my voyce vnto the lord I haue  
cryed: with my voyce I haue prayed to  
the lord.

**I**btter my prayer in the syght of hym: and my  
trouble before hym I declare.

**P**ea and that vntyl my breath fayled me: & thou  
hast knowen my wayes.

**I**n the same waye that I walked: the proude ha  
ue hydden a snare for me.

**I**oked vpon my ryght hande & sawe: and there  
was none that wolde knowe me.

**R**efuge is taken fro me: an there is none that re  
quyeth my soule.

**I**haue cryed vnto the (o lord) I haue sayde: &

### The Dirige.

arte my hope : my porcyon in the lande of the ly-  
uynge.

Intende vnto my prayer : for I am broughe  
passynge lowe.

Delpuer me from them that persecute me : for  
they are made very stronge agaynst me.

Delpuer my soule out of pryson to confesse thy  
name: the ryghtuous loke after me / vntyl that  
thou requyte me.

**T**he holy and indiuisible Trinite: to the hu-  
manite of Iesu chryst crucyfed / glozy in sy-  
nite be gyuen of euery creature / worlde without  
ende. So be it.

Blessed be the swete name of our lord Iesu  
Chryste: & of the gloruous virgyn Mary his mo-  
ther for euermore.

And the soules of all true beleuers / beyng de-  
parted thzough the mercy of god / may rest in pea-  
ce. So be it.

Praysynge be to god / peace to the lyuynge / and  
rest vnto the deade. So be it.

### The argument of the commendacyons.

**T**his psalme folowynge / accozdyng to the  
nombze of the hebreu letters is diuided in  
to. xxiij. Chapiters / which are called Octonaries:  
bycause euery of the cōteyneth eyght bles. But  
why is it called the cōmendacyons of soules / I  
moche meruayle: For yf they meane it of the sou-  
les departed / then after my iudgement do they

### Commendacyons.

gretly erre/namely syns it is/noz can not other  
wyle be applyed/but eyther as a spirytuall medi  
tacion of the ryghteous in the lawes of god: or  
els to be the hope of those blessed soules/ which  
beynge rylen wiche Chryste in a newnes of lyfe/to  
chrypually crye and cal vpon hym/ to be enfran  
ched and lyue after his worde and commaunde  
ment. For the vnderstandynge wherof two thyng  
ges are to be noted. The one / that we do make  
therin a feruent & hertypeticyon vnto god / that  
he bouchesafe to teache / dyrecte and guyde vs  
in the waye of iustyce and veryte. The other /  
that in all poyntes touchynge our saluacyon/we  
shulde in no wyle cleaue to the doctrynes or p  
suasions of men. And therfore is the hole psalme  
garnysht with these wordes (thy law thy wa  
pes/thy preceptes/thy iudgementes / and suche  
lyke)whiche glyster euery where: lyke to bryght  
and radyant sterres/as who shulde say that all  
the lawes/wapes/and iudgementes of men are  
fallyble/and therfore not to be folowed. Also it  
is a complaynt of the godly congregacyon / ex  
pressynge howe sore it greueth them to se the  
lawes of god reiected and set at nought/& man  
nes wapes and inuencions to be receyued in stea  
de therof:pronunsynge them onely to be blessed/  
whiche walke in the waye of the lorde / and are  
hooly gyuen to serche his lawe / beynge nyghte  
and daye earnestly occupied in diuine studyes.  
To al suche doeth his psalmes gyue hyghe and  
synguler commendacyons.



Commiendacyons.

Beati immaculati.

The. cxiij. Psalm.



**B**lessed are they that be vnspot-  
ted: whiche walke in the lawe  
of the lord.

**B**lessed are they that serche his te-  
symonies: that seke hym with all  
theyr herte.

**N**or they truely which worke wy-  
kedly haue not walked i his wayes.

**T**hou haste comaunded thy commaundementes  
to be kept very streply.

**W**olde to god my wayes myght be dyrected to  
kepe thy iustifycacyons.

**W**hen shall I not be confounded: when I shall  
be well sene in all thy commaundementes.

**I** shall acknowledge the dyrectly in my herte: in  
that that I haue lerned the iudgementes of thy  
ryghtuous.

**I** shall kepe the iustifycacyons: thou shalt not  
forsake me at not tyme.

**W**herin doeth the yonge mā correcte his ly-  
fe: in keppinge of thy commaundementes.

**W**ith all my herte I haue sought the out: put  
me not away from thy commaundementes.

**I**n my herte I haue hydde thy wordes that I  
myght not offende the.

**O** lord thou arte blessed: teache me thy iustify-  
cacyons.

**W**ith my lippes I haue prouced all the iud-  
gementes of thy mouthe.

**I** haue ben delpyed in the way of thy testymo-

### Commendacions.

nies/as it were in all maner of ryches.

I shall be exercised in thy commaundementes/  
and I shall consyder thy wayes.

I shall study in thy iustifycacyons: I shall not for-  
get thy wordes.

**H**ewarde thy seruaunt: quyen me and I  
shall kepe thy wordes.

Open myne eys / and I shall consyde the mer-  
cyfulnes of thy lawe.

I am a straüger in the lande/hyde not from me  
thy commaundementes.

My soule hath desyred thy iustifycacyon in all  
tymes.

Thou hast rebuked the proude men: cursed are  
they/whiche declyne from thy commaundementes.

Take from me opprobry and contempt: for I  
haue sought after thy commaundementes.

And truly the prynces haue be set agaynst me/  
and they spake agaynst me: but thy seruante was  
still exercised in thy iustifycacyons.

For thy testimonies are my meditacyon: thy ius-  
tifycacyons is my counsell.

**M**y soule hath cleaued to the grounde/quyen  
ken me accordyng to thy worde.

I haue shewed my wayes/and thou hast herde  
me: teache me thy iustifycacyons.

Instructe me in the way of thy iustifycacyons:  
and I shall be exercised in thy mercyfulnes.

My soule hath slepte for weynes: confy me me  
in thy wordes.

Remene from me the way of liquite/and accor-  
d

### Comendacions.

Dynge to thy lawe haue mercy on me.

I haue chosen the way of trueth: I haue not forgotten thy iudgementes.

I haue cleaued to thy testimonies: put me not to confucion.

I haue runne the waye of thy commaundementes/when thou hast eased my herte.

**O** Good lord set the waye of thy iustifications to me for a lawe: and I will euersike it out.

Give vnto me vnderstandynge/ I shall serche thy lawe: and shall kepe the same with myne hole herte.

Heade me in the patthe of thy commaundementes/ for I haue wylled the same.

Incline my herte in to thy testimonies: and not in to couetyse.

Turne away myne eyes/ that they se not vantage: quyen me in thy way.

Order thy worde to thy seruaunt in thy feare.

Out of myne opprobrye/ whiche I suspected: for thy iudgementes be ioyous.

For I haue despyed thy commaundementes: in thy quite quyen me.

**A**nd let thy mercy come vpon me/ o lord: & thy health accordynge to thy promyse.

And I shal answere to them that vpbraid me with checks: for I haue trusted in thy wordes.

And take not the worde of trueth fro my mouth on no parte: for I haue moche trusted in thy iudgementes.

### Commendacyons.

**A**nd I shall kepe thy lawe in the worlde/and in  
to the worlde of worldes.

**A**nd I haue walked at large:for I haue sought  
thy commaundementes.

**A**nd I spake of thy testymonies in the syght of  
kynge:and I was not confounded.

**A**nd I shall be occupied in thy comaundemens  
tes/whiche I haue loued.

**A**nd I haue lyfte vp my handes to thy comaun  
dementes/whiche I haue loued:and I shall be  
occupied in thy iustifycacyons.

**R**emembze thy worde to thy seruaunt:in  
whiche thou hast gyuen me hope.

**T**he same hath cōforted me in my humylyte for  
thy worde hath quykened me.

**T**he proude men haue done wyckednes on eue  
ry syde:but I haue not declyned from thy lawe.

**I** haue ben myndeful of thy iudgementes good  
lorde/ fro the begynnyng of the worlde:and ha  
ue ben conforted.

**D**efaulte hath holdē me bycause of synners:for  
sakyng thy lawe.

**T**hy iustifycacyons were to me songes/ i the plas  
te of my wayfaryng.

**I** haue ben myndefull in the nyght of thy name  
good lorde:and I haue kepte thy lawe.

**T**his was done to me/for bycause I serched out  
thy iustifycacyons.

**O**lorde thou arte my porcyon:I haue promy  
sed to kepe thy lawe.

**I** haue prayed before thy face with al my hert



### Commendacyons.

haue mercy on me accordyng to thy promyse.

I haue consydered my wayes: and I haue couer-  
ted my fore in to thy testymonies.

I was redy: and I was not troubled: but that I  
myght kepe thy commaundementes.

The cordes of synners haue bewrapt me: and I  
haue not forgotten thy lawe.

I rose vp in the mynnes of the nyght: that I  
myght acknowlege the: vpon the iudgemētes  
of thy iustifycacyons.

I am a partaker of all that feare the: & of them  
that kepe thy commaundementes.

O lord the earth is full of thy mercye: teache me  
thy iustifycacyons.

**T**hou hast delt gently with thy seruaunt  
good lord: accordyng to thy worde.

Teache me goodnes/ lernynge and knowledge:  
for I haue beleued thy commaundementes.

I haue synned before I was humble: therfore I  
haue kepte thy worde.

Thou arte good/ and in thy goodnes teache me  
thy iustifycacyons.

The iniquite of proude men is multiplyed vpon  
me: but I with all my hole herte shall searche out  
thy commaundementes.

My hert is congyled lyke mylke: I truly haue  
thought vpon thy commaundementes.

It was good to me that thou dydest brynge me  
lowe that I myght lerne thy iustifycacyons.

The lawe of thy mouthe is good to me: & a boue  
a myllyon of golde or syluer.



### Commendacyons.

**T**hy hādes haue made me and fourmed me:  
gyue me vnderstandynge that I may let-  
te thy commaundementes.

They that feare the shall se me/ & shall be glad:  
for I haue trusted moche in thy wordes.

I haue knowen lordē that thy iudgementes are  
equite: and I thy trueth thou hast humiliatē me.

Let thy mercy be shewed that it may cōfort me/  
accor dyng to thy promyse/ which am thy seruaunt

Let thy mercyes come to me/ & I shall lyue: for  
thy lawe is my meditacyon.

Let the proude whiche wrongfully haue done  
wyckednes vnto me/ be cōfounded: and I truly  
shall be exercised in thy commaundementes.

Let them be conuerted to me/ whiche feare the:  
and they that knowe thy testymonies.

Let my herte be immaculate in thy iustificacyōs/  
that I be not confounded.

**M**y soule hath faynted in thy health: and I  
haue trusted moche in thy worde.

Myne eyes haue faynted in thy promyse/ saye ge  
when wylt thou confor te me.

For I am made lyke a bottell i the smoke: I ha-  
ue not forgotten thy commaundementes.

How many be the dayes of thy seruaunt/ when  
thou wylt gyue iudgement of them that perse-  
cute me.

Wycked men haue shewed to me fables: but not  
as thy lawe.

All thy commaundementes is trueth: wycked  
men haue persecuted me/ helpe me.

Commendacyons.

Almost they had consumed in the earth: but I truly haue not forsaken thy commaundementes. Quicken me accordyng to thy mercy: & I shall kepe the testymonies of thy mouth.

**O** Lord thy worde with remaine i heuyn euer lastyngly.

Thy trueth fro generacyon to generacyon: thou hast set the earth: and it shall abyde.

By thyne ordinaunce the dayes cōtinue: for all thynges obey vnto the

Excepte thy lawe hadde ben my meditacyon: peraduenture I had perished in my humylite.

I shall neuer forget thy iustifycacyons: for i the thou hast quickened me.

I am thyne/make me safe: for I haue sought out thy iustifycacyons.

Synners haue awayted me to destroye me/I haue vnderstande thy testymonies.

I haue sene the consumacyon of euery ende: thy commaundemente is very large.

**O** Lord how moche haue I loued thy lawe it is my meditacion all the day longe.

Thou hast made me wyle/ouer myn enemyes throughe thy cōmaundement for it is to me euer lastyng.

I haue perceyued more then all that taught me: for thy testymonies were my meditacyon.

I haue perceyued more then auncyent men: by cause I haue searched thy commaundementes.

I haue kepte my feete fro euery euill way: that I myght kepe thy wordes.

### Comendacyons.

I haue not declyned from thy iudgementes: for  
because thou hast set a lawe to me.

Howe swete be thy wordes to my lawes: and to  
my mouthe sweter then hony.

I haue taken vnderstādyng of thy commaūdemē  
tes: therfore haue I hated euery waye of iniquite.

**T**hy worde is a lāterne vnto my feete: and  
a lyght vnto my patthes.

I haue sworne and decreed to kepe the iudge  
mentes of thy iustyce.

O lord I am brought lowe on euery syde: quye  
ked me: accordyng to thy worde.

The voluntary thynges of my mouthe: o lord  
make them acceptable to the: and teache me thy  
iudgementes.

My soule is euer in my handes: and I haue not  
forgotten thy lawe.

Sinners haue set a snare for me: and I haue not  
erred from thy commaūdementes.

I haue gotten thy testymonies by inheritaunce  
for euer: for because they be the top of my herte.

Incline my hert to do thy iustificacyōs for euer:  
for rewarde.

**I** haue hated the wycked: and haue loued  
thy lawe.

Thou arte my helper and my defēder: and I ha  
ue trusted moche in thy worde.

O ye wycked declpne ye frō me: and I shall ser  
ue the commaūdementes of god.

Receyue me accordyng to thy promyse: and  
I shall lye: nor thou shalt not confounde me

Commendacions.

other wyle then I loked for.

Helpe me & I shall be safe; and shal be occupied  
in thy iustifycacions euer.

Thou hast despyssed al that go from thy iudge-  
mentes: for they thoughtes were vniust.

I haue reputed all synners of the earth for offe-  
ders: therfore I haue loued thy testymonys.

I haue afflycted my fleshe for feare of the: for I  
am aferde of thy iudgementes.

**I** haue done iustyce and ryghtwysnesse: thou  
shalte not deliuer me to them that calūp-  
niate me.

Receyue thy seruaut into goodnes: let not proude  
men calumpniate me.

Myne eyes haue fayled in thy healt: & the worde  
of thy iustyce.

Do to thy seruaut accordynge to thy mercy and  
teache me thy iustifycacions.

I am thy seruaut: gyue me vnderstandynge that  
I may knowe thy testymonies.

It is tyme to do good lord: for they haue scatter-  
ed abroad thy lawe.

Therfore I haue loued thy commaundementes  
aboue golde and topase.

And therfore I was let to all thy commaunde-  
mentes: I haue hated euery wycked way.

**O** lord mercifulous be thy testymonys: ther-  
fore my soule hath serched them.

The declaracion of thy wordes doth illumyne:  
and gyueth vnderstandynge to the lytle ones.

I haue opened my mouthe: and haue drawe my



### Comendacyon s.

Heath/for bycause I despyred thy comaundementes  
Toke vpon me/and haue mercy vpon me/accoz  
dyng to the iudgemēt of thē that loue thy name  
Oylet my goynge/accozdyng to thy worde: &  
let no inquite reygne ouer me.

Redeme me frō the calumniacyon of mē/that I  
may kepe thy comaundementes.

I llyghten thy face vpon thy seruaunt:and tea-  
che me thy iustificacyons.

My eyes haue brought forth streames of wa-  
ter:bycause they haue not kepte thy lawe.

**R**yghtuous arte thou lord:and iuste are thy  
iudgementes.

Thou hast comaunded iustyce in thy testimonies:  
and trueth moost chye fly.

The lone of the caused me consume:bycause my  
ne enemyes forgat thy wordes.

Thy worde is excedyngly pyed:and thy seruaunt  
loued it.

I am ponge and set at nought:yet haue I not  
forgoten thy comaundementes.

Thy iustyce is euerlastyng:& thy law is truth.

Trouble and heuines haue intagled me:thy co-  
maundementes are my studye.

Thy testimonies be gyuen in euerlastyng equi-  
te:gyue me vnderstandyng and I shall lyue.

**I** haue called vpo the with all my herte:hea-  
re me lorde/for I shal serch thy lawes.

I haue cryed vnto the/saue me:so that I may  
obserue thy comaundementes.

I haue pꝛeuented the tyme and haue cryed:for



Commendacions.

I haue greatly trusted in thy commaundementes,  
My eyes haue pscued the daunying of the  
day: for to study thy worde.

Loorde heare my voyce / accordynge to thy mer-  
cy: and qupken me accordynge to thy iudgemēt.  
They that persecute me: haue encreased theyr  
wyckednesse: but fro thy lawe they are gon far-  
re wyde.

Loorde thou art nere at hāde: and all thy wayes  
are very trouth.

At the begynnynge I had knowledge of thy te-  
stymonies: for thou hast establyshed the for ever.

**B**ehold me my humylite / and delpuer me: for  
because I haue not forgotten thy lawe.  
Iudge my iudgemēt / and redeme me: for thy pro-  
myse sake qupkest me.

Health is farre from synners: for they haue not  
searched out thy iustifycacyons.

Thy mercy loorde is moche: accordynge to thy  
ryghtwysenes qupken me.

Many there be whiche persecute me and trouble  
me: I haue not declyned from thy testymonies.

I sawe the offenders / and I was astonyed: for  
they kepte not thy wordes.

Beholde loorde / for I haue loued thy commaunde-  
mentes: qupken me in thy mercy.

The begynnynge of thy wordes is veryte: all thy  
iudgementes are euerlastynge iustyce.

**A** He prynces haue persecuted me: fault-  
lesse: and my hert bath ben adrad of thy  
wordes.

### Commendacions.

I shall be glad of thy wordes: as he that hath  
founde many spoyle.

I haue hated iniquite/ and haue abhorred it: but  
thy lawe I haue loued.

Seuen tymes in a daye haue I prayesd the: vpon  
the iudgementes of thy ryghtwysenes.

Great peace is to them that loue thy lawe: & there  
is no sleaunders in them.

I looked for thy saluacyon/o lord: and I loued  
thy commaundementes.

My soule hath kepte thy testymonies: and hath  
loued them greatly.

I haue kepte thy commaundementes and thy tes-  
tymonies: for all my wayes are in thy syght.

**O** Lord let my prayer approche nere in thy  
syght: gyue me vnderstandyng: accordyng  
to thy promyse.

O lord let my prayer entre in to thy syght: deli-  
uer me/ accordyng to thy promyse.

My lippes shal powre forth thy prayse: when  
thou hast taught me thy iustifycacyons.

My tongue shall shewe forth thy promyse: for  
in all thy commaundementes is equite.

Let thy hande be redy to helpe me: for bycause  
I haue chosen thy commaundementes.

O lord I haue desyred thy helth: and thy lawe  
is my meditacyon.

My soule shall lyue/ and shall prayse the: & thy  
iudgementes shall helpe me.

I haue wandered lyke a shepe/ whiche is losse/o  
lord seke out thy seruaunt/ for I haue not for-

Comendacions.

gotten thy commaundementes.

Lozde gyue them eternall reste: & let contynuall  
lyght shyne vnto them.

Lozde haue mercy on vs. Chryste haue mercy on  
vs. Lozde haue mercy on vs. Our father whiche  
arte in heuyn. Hail Mary full of grace.

**I** Lozde thou hast proued me/and knowe me:  
thou haste knowen my downe syttinge &  
bpyttinge.

Thou haste perceyued my thoughtes a farre of:  
my pathe and the syttinge of my lyfe thou hast  
searched out.

And all my wayes thou haste proued: so that  
there is not one worde on my tongue.

O lozde thou hast knowen all thynges bothe  
newe and olde: thou hast fourmed me / & put thy  
hande vpon me.

The connyng that thou hast wrought on me is  
merueylous: it is wrought so that I ca not attay  
ne in to it.

Whither shal I go fro thy spyte: and whither  
shal I flye from thy face.

If I shal ascende vp to heuyn/ thou arte there &  
yf I shal descende downe in to hel: thou art also  
present.

If I shall take my wynges in the mornynge: and  
shall dwell in the farthest coastes of the see.

Yet shall thy hande bynge me fro thens: and thy  
ryght hande shall holde me.

And I haue sayd peraduerture the darknes shal  
treade me vnder feete: & the nyght is my lyght

### Comendacyons.

in thy delytes.

For the darkenes shall not be hyd fro the / and the nyght shall be as lyght as the day: for as his lyght is / so is his darkenes.

For thou hast possessed my raynes: thou hast taken me from the wombe of my mother.

I shall confesse to the / that thou arte terrible & meruaylous: thy workes be wonderous / and my soule knoweth it to well.

My bones is not hydde fro the / which thou hast made pryncely: my substaunce within the in warde partes of the earth.

Thyne eyes haue sene myne imperfectenes: and in thy booke are wyrtten: all dayes they were fourmed and no man was in them.

O god thy frendes ar greatly honoured of me & the cheyf of them is ouer moche strengthed.

I shall nombze the / and they shall be multiplyed aboue the grauell: I haue rylen vp / and yet am with the.

O god yf thou woldest flee the synners: ye bloudy men go ye away from me.

For ye say in your thought: they take in bayne they cotypes.

Do not I hate them (good lorde) that hate the & was I not angry with thyne enemyes.

I haue hated them with a scruct hate: and they be myne enemyes.

Proue me good lorde and knowe my herte quez upon with me / and knowe my wayes.

And loke yf the way of iniquite be in me / and



### Comendacyons.

brynge me in to the way euerlastyng.

The verse. Lorde gyue them eternall reste.

The answer. And let eternal lyght shyne vnto

the. The verse. Fro the gates of hell. The answer.

Lorde deliuer theyr soules. The verse. I truste to

se the goodes of the lorde. The answer. In the

lande of the luyng. The verse. Lorde heare my

prayer. The answer. And let my cryenge come

vnto the.

### The prayer.

**A**d the lorde we comende the soules of thy

seruautes bothe men and women: so that

they that be deade to the worlde may lyue to the

and all the synnes that they haue commytted by

fraylte of worldely couersacyon: thou lorde waite

the them away by the forgynenes of thy moost

mercyfull pyte. By Chyyst our lorde.

God haue mercy on al chrysten soules. So be it.

The prayer of the prophet Jonas deliuered out of the whales bely.



**I**n my afflyccyon I cryed vnto the lorde: & he answered

me. Euen fro the belly of hell I

cryed/and thou hardest my voyce/

for thou hadst throwen me forth

in the myddes of the depest of the

see/and the waters closed me ro-

unde aboute all thy great waters

and flodes wente ouer me/ & I thought/ sayenge

with my selfe/ I am cast out of thy syght/ I shall

neuer more se thy holy temple: for waters haue co-

passed euen vppre to my soule. The darke depth



### Commendacyons.

closed me in/and the foule synkynge wedes of  
the see couered my heade. I sanke downe vn-  
der the hylles so that the waters barred me out  
from the earth for euer:and thou dyddest prefer-  
re my lyfe from destruccyon (oh lord my god)  
when my soule fayled me/yet I remembred the  
lord/and my prayer came vnto thy holy temple.  
They that are gyuen to vanities and lyes/haue  
lost theyr mercy from god/but I shal offre vnto  
the lord prayse/and shall perfourme my bowes  
to the lord/whiche is a sauoure.

### The argument of the psalmes of the passyon.

**E** Dasmoch as in these psalmes folowynge  
byuerse prophecyes concerning the passyō/  
death and resurreccyon of our sauoure Chryste  
are conteyned/therfore are they called psalmes  
of the passyō:wherin Dauid expresseynge & beyng  
the fygure of Chryste/toth fyrst/as it were in a  
songe/reorde and expresse his great delectyon &  
downefal/& after that his soleyne exaltacyon and  
rpyng agayne/the cōfucyon of his aduersaries  
the restorynge of his kyngdome with the encrease  
and dilatyng of the same/euyn to the vttermoost  
parte of the earth/and fynally the contynuaunce  
therof vnto the worldes ende. And euyn so dyd  
our medyatour Chryst/fyrst suffre the death of  
the crosse/whiche to the face of the worlde was  
ryght shameful and sclaunderous/ and after  
that rose agayne with hygh glory and trympher/

The argumēt of the psalmes of **ſ** Passyō.  
when he hadde obteyned vyctory agaynst the de-  
uyl/death/and synne/ & deliuer his kyngedome  
(whiche is the Churche) from the stryghte obly-  
gacyon and bonde of death in the whiche it was  
wrapped by the offence of Adā/ and destroyed the  
Churche Malpignant/ the kyngdome and Syna-  
goge of Sathan with the myghty spiryte of his  
mouthe/ I meane the vertue of his euerlastyng  
worde/ wherby he shall preserue and contynue  
his sayde kyngdome or Churche vnto **ſ** worldes  
ende. Whiche as he dyd at the begynnynge by  
his apostles/ so shal he by his true preachers de-  
late and extēde the same in to all the costes of the  
worlde/ and at the latter resurreccyon/ shall deli-  
uer it by vnto his father/ pure and vnsported/ to  
be immortally gloryfied in body and soule: euen  
as verily as he hym selfe arose agayn frō death/  
and ascended vnto his father in body and soule  
eternally to reygne with hym in heuyn.

**T**he psalmes of the Passyon.

**D**eus deus meus respice.

**T**he .xxix. psalme.

8.  
 he de:  
 dome  
 obly:  
 was  
 d the  
 opna:  
 of his  
 ynge  
 ynu  
 zides  
 ge by  
 es de:  
 of the  
 dely  
 ed to  
 eyn  
 each  
 soule

13almes of the 13assyon.



God my god:loke towarde me/why  
 hast thou forsaken me:far from my  
 healeth be the wordes of my synnes  
 My god/I wpll crye & call to the  
 by daye/& thou wylt not hear me:&  
 eyn so by nyght/& thou wylt not

impute to myn pgnorauunce.

Thou truely dwellest i the hooly place:the praye  
 se of 3srael.

Our fathers hane trusted in the/they hane tru

**¶ Salmes of the Babylon.**

**sted/and thou haste deliuered them.**

**They haue cryed to the/and they be made safe  
they haue trusted in the/and they were not con-  
founded.**

**I tru y am but a worme/and no man:the appo-  
bry of men/and out cast of all the people.**

**All that euer sawe me laughed me to skorne:  
they spake with theyr lypes/ and noded with  
theyr heades.**

**Sapenge he hath trusted in the lorde: nowe let  
hym take hym/let hym make hym hole/for he  
loueth hym.**

**For thou arte he that haste drawen me from  
the wombe/and wast myne hope from the brestes  
of my mother: I was cast out from my mothers  
wombe vnto the.**

**Thou arte my god from my mothers wombe de-  
parte not from me.**

**For tribulacyon is nere: and there is none to  
helpe me.**

**Many calues haue compassed me:and fatte bul-  
les haue beset me aboute.**

**They haue set theyr mouthes wyde open vpon  
me:lyke a lyon raumpynge and roynge.**

**I was powred forth lyke water: and all my bo-  
nes were disperfed a sonder.**

**My herte was made lyke melting waxe/within  
the myddes of my belly.**

**My strength was dreyed vp lyke a shelle:my tor-  
gue cleaued fast to my iawes: & thou hast brought  
me to deade duste.**



**Psalmes of the passion.**

**F**or dogges compasse me aboute: the counsell of  
enmy men haue beset me.

**T**hey haue bozed my handes and my feete: they  
haue nombred all my bones.

**T**hey cruelly haue consydered and loke vpon me:  
and haue deuyded amonge them my garmentes:  
and vpon my cote they haue cast lottes.

**P**rolonge not good lord thy helpe from me: but  
loke vnto my defence.

**D**eluyter my soule fro the swerde: and myne ones  
ly soule from the hande of the dogge.

**S**au me from the mouth of the lyon: and my hy  
mylite from the hornes of brycoznes.

**I** shal shewe thy name to my brethren & I shal  
praysse the in the myddes of the congregacyon.

**F**e that feare the lord prayse ye hym: all the ho  
le seede of Iacob gloryfye ye hym.

**H**et all the seide of Israel feare hym: for he despy  
seth not: nor tourneth his face from the prayer  
of the poore.

**N**eyther turneth he awaye his face fro me: and  
when I cryed vnto hym he hath herde me.

**A**t the shall my prayse be in the great congrega  
cyon: I shal yelde vp my bowes in the syght of  
them that feare hym.

**H**et poore men eate: and they shall be saris  
fied: and they shall prayse the lord: that seke  
after hym: theyr hertes mounthe lye woulde  
with ende.

**A**ll the costes of the earth shall remembre them  
selues: and shall be conuerted to the lord.



The psalmes of the passion.

**A**nd all the families of the gentylles shall do  
worshyp in his presence.

**F**or to the lord apperteyneth kyngdome and  
he shall rule the people.

**A**ll the ryche men of the earth haue eaten and  
worshypped hym: al that shall descende in to the  
earth shall bowe downe in his syght.

**A**nd my soule shall lyue to hym: & my seede shall  
serue hym.

**T**he generacyon to come shall be shewed to the  
lorde: and the heuyns shall shew the iustyce that  
he hath done to the people that shall be bozne.

**D**ominus regit me. **T**he lord ruleth me. &  
ye shall fynde in the Dirige.

**D**omini est terra. **T**he earth is the lordes  
his psalme is in the Matyns.

**A**nte domie leuauit. **I**nto the lord haue  
his psalme is in the Dirige.

**I**udica me domine. **T**he. xxv. psalme.

**I**udge me good lord / for I haue entred in  
myn innocenye: and trustynge in the lord  
I shall not be made wepke.

**L**oue me good lord and tempte me bothe my  
raynes and my herte.

**F**or thy mercy is befoze myne eyes: and I haue  
delyted in thy trouth.

**I** haue not sytten with a bayne counsell neyther  
shall I medle with them that do vniustly.

**I** haue hated the congregacyō of the malpynar:  
and with the vngodly I shall not sytte.

**I** shall washe my handes amonge the innocen:

psalmes of the psaltyn.

tes: & I shal compasse aboute thy aultare/o lord  
that I may hear the voyce of thy laud and that  
I may shewe forth all thy wonderous workes.

Lozde I haue loued the beautye of thy house: &  
the dwellynge place of thy glory.

O god destroy not my soule with the wycked: nor  
my lyfe with blouds heders.

In whose handes is wyckednesse: & they? ryght  
hande is fylled with byrbes.

I truly haue entred in myne innocēcy/redeme  
me/and haue mercy vpon me.

O god hath stande ryght bp/o lord: in the con  
gregacyons I shall prayse the.

**D**omin<sup>9</sup> illuminatio mea. The lord is my  
lyght. &c. We shal fynde it in the Dirige.

Ad te domine clamabo. The. xxv. psalme.

**O** Lozde I shall cry to the / o god my god/be  
not longe sylent towarde me/lesse þ when  
thou shalt holde thy peace to me/I shall be lyke  
ned to them that descende downe in to the lake.

O good lord heare þ voyce of my prayer/whyle  
I pray to the: whyle I lyfte vp my handes vnto  
thy holy temple.

That thou deliuer me not amonge the synners  
& that thou do not loose me amonge theym that  
worke iniquite.

Whiche speake peace to they? neyghbour: and  
they? hertes be full of euyll.

Que vnto thē accordynge to they? workes and  
accordynge to the wyckednes of they? inuēcyss  
rewarde them.

¶ Salmes of the Passyon.

Gyue vnto them accordyng to the workes of  
theyr handes so gyue them theyr rewarde.

For because they haue not vnderstode the wor-  
kes of the lord/and in the workes of theyr han-  
de/thou shalt destroy them/and thou shalt not  
edifye them.

The lord is blessed for he hath herd the voyce  
of my complaynt.

The lord is my helper and my defender: & in hym  
hath my herte trusted/and I haue ben holpen.

And my flesh he hath reioysed: and I shall be  
confessed to hym with al my will.

The lord is the strength of his people: and he  
is the defender of the helth of his anoynted.

O good lord make safe thy people: & blesse thy  
ne herytaunce: and gouerne them and extolle the  
for euer.

Afferte domino filij.

The. cxviii. psalme.

**B**ryng to the lord/oye sonnes of god/bring  
to the lord the sonnes of rammes.

Bring ye to the lord glory and honour: bring  
ye to the lord the glory of his name: prayse ye  
the lord in his holy courte.

The voyce of the lord/vpō the waters: the god  
of maiestye hath thondered/ the lord ouer many  
waters.

The voyce of the lord i vertue: the voyce of the  
lord in excellencye.

The voyce of the lord breakyng & Cedre trees  
and the lord shal breake euyn the Cedre trees of  
Liban.

The Psalmes of the Passyon.

And he shall destroy them lyke a calfe of lybany  
and he is loued lyke as the sones of vnicoynes.

The voyce of the lord cuttyng the flābes of fyre  
the voyce of the lord beatyng the desarte & the  
lorde shall meue the deserte Cades.

The voyce of the lord preparyng hertes: and he  
shal open the thicke places: and i his temple all  
men shall gyue glory.

The lord maketh the great floude to inhabyt:  
and he shall reygne kynge for euer.

The lord shall gyue vertue vnto his people: the  
lorde shall blesse his people in peace.

Exalt abore domine qm. The. xxiij. psalme.

**I** Shall exalte the (O lord) for thou haste de  
fended me: neyther hast thou suffered myn  
enemyes to hane theyr pleasure vpon me.

O lord my god / I haue cryed vnto the: & thou  
hast healed me.

Forde thou hast brought my soule out of the  
lowe place: thou hast preserved me from the that  
descende in to the pytte.

Synge vnto the lord ye that be his sayntes: &  
confesse ye the memory of his holynes.

For there is vengeance in his displeasure: and  
lyfe in his pleasure.

At the euenynge mournynge shall contynue: &  
in the moynnge gladnesse.

Truly I sayd in my welthynesse: I shall neuer  
more be moued.

Forde through thy good wyll thou hast lente  
strength vnto my beauty.



¶ Salmes of the Passyon.

**T**hou turnest thy face from me: and I was astonied.

**U**nto the lord shall I crye: & shall make prayer vnto my god.

**W**hat profyte is there in my bloude/whē I shall descende in to corrupcyon.

**S**hall dust make knowledge vnto the: or shal it publysthe thy trowth.

**T**he lord hath herde: & hath had mercy on me: and the lord is made myne helper.

**T**hou hast tourned my sorowe i to ioye: thou hast cutte my sacke/and hast compassed me with gladnesse.

**T**o the ende that my glory myght syng to the and myght not be pryckte: o my lord god/ I shall euermore confesse the.

**I**n te domine speraui.

The. ccc. Salme

**I**n the lord haue I trusted/let me not be confounded for euer/delouer me i thy rychtuousnesse.

**I**nclyne thyn eare vnto me: make haste to delouer me.

**B**e thou to me a god: and a protectour: & a place of refuge/that thou mayst make me safe.

**F**or thou art my strength and my refuge: & for thy names sake thou shalt cōduyte me/ & shalt not forsake me.

**T**hou shalt brynge me out of the snare: whiche they haue layde preuylpe for me: for thou arte my protectoure.

**I**n to thy handes o lord/ do I cōmende my spī:



**Isalmes of the passyon.**

**Ante:** lorde god of trueth thou hast redemed me,  
the antheme. Chryst was made obedient for vs  
vnto death/euyn vnto the death of the crosse.

**The verse.** Holy mother of god pray to thy sone.

**The answer.** That we may be enabled to his  
promysyon. **The verse.** Greatly to be prayled is  
Johan the Euangelyst. **The answer.** Whiche  
leaned on the brest of Iesu Chryste. **Prayer.**

**B**egarde we beseeche the lord/this thy hous:  
holde for the whiche our lorde Iesu chryst  
hath not doubted to be delyuered to the handes  
of euill doers/& to suffre the payne of the Crosse.

**L**orde Iesu chryst I beseeche the of thy goodnes  
to accepte the intercessiō of the glorious virgyn  
Mary/thy moost holy mother for vs bothe nowe  
and at the houre of death/whose moost blessed  
herte the swerde of sorowe dydde pearce at the  
houre of thy passyon.

**L**orde god we beseeche the that the prayer of  
blessed saynt Johan thy apostle and Euange:  
lyst may be euer auaylable to vs bothe nowe and  
at the houre of death:to whom when thou wast  
dyeng on the crosse/dydest commende the virgyn  
thy mother. Whiche lyuest and reygnest/O god  
worlde without ende. So be it.

**T**he glorious passyon of our lorde Iesu Chryst  
delyuer vs from sorowfull heuynesse:and bryng  
vs to the ioyes of paradysse. So be it.

**T**o the holy and indiuisible Trinite/to the hu:  
manyte of Iesu Chryst crucifyed/and to the glo:  
ryous virgyn Mary/glozy infinite be gyuen of

Saynt hieroms psalter.

euery creature wolde withhout ende. So be it.

**H** I haile moost benygne Iesu / full of mercy  
and grace. Blessed be thy passion death &  
woundes / and blyssed be the bloude of thy body.  
Lord haue mercy on me wretched synner. Moost  
swete lord gyue vnto me a cleane & a cōtryte her-  
te quiete & patient: a bodye chaste / humble / obe-  
dient / and stable / and alwaye redy to thy seruyce  
whych lyuest and reygnest god / wolde without  
ende. So be it.

The argument of saynt Hieroms psalter.

**B** ycause it is vnknownen who fyrst gathered  
all the verses togyther that we call saynt  
Hieroms psalter / therfore of the begynnyng &  
purpose of the seruyce / I can declare nothyng  
for certayne: for though it go forth vnder the na-  
me of saynt hierom: yet is it vncertayne whether  
euer he were author therof or not / seynge it doth  
not so appere by any of his workes: nor by any  
other approued history but only i a rubryk that  
is sette befoze it in latyn / which maketh mēcyon  
that the angel of god shulde teache it hym / with  
suche other plety persuasions. But who soeuer  
were the maker therof / true it is / that & redynge  
therof is not vnfruytfull.

The psalter of saynt Hierome.

Verba mea auribus percipe domine.

**I**orde perceyue my wordes with thyne ear-  
tes vnderstande thou my complaynt.  
O my kynge / my god / intende to the voyce of my  
prayer.

**Saynt hieronis psalter.**

**O good lord reprove me not in thyne ire: nor in thy tury do not chastyce me.**

**Haue mercy on me good lord: for I am syncke: bele me good lord: for al my bones ar troubled. And my soule is greatly troubled: but o lord how longe.**

**Toutue the good lord & delyuer my soule: make me saue for thy mercy.**

**Loke vpon me and heare me: o lord my god.**

**Illumyne myne eyes that I slepe not in death.**

**Perfourme my goinges in thy patthes: that my sleppes may not be remoued.**

**I haue cryed out for thou hast hard me: o god in dyne thyne eare to me: and heare my wordes.**

**Make thy mercy meruaylous: thou which sauest them that truste in the.**

**Repe me good lord lyke the balle of thyne iye defende me vnder the shadow of thy wynges: fro the face of the wycked whiche haue troubled me**

**Clense me good lord from my secretes: and fro draunge thynges spare thy seruaunt.**

**But thou good lord let not thy helpe be farre from me: loke vnto my defence.**

**O god delyuer my soule fro the swerde: and my only soule from the hande of the dogge.**

**Saue me fro the mouthe of the lyon: and my humpyre from the hornes of bypcornes.**

**I shall shewe thy name to my brethrene in the myddes of the congregacyon I shal prayse the.**

**O lord make thy wayes knowen vnto me: and teache me the patthes & direct me in thy trueth.**

Saynt hieroms psalter.

**H**auē mynde good lordē of thy mercyes: and of thy mercyfulnes whiche haue ben frō the begynnyng of the worlde.

**T**he offences of my youth/ and myn ygnorances do not remembre good lordē.

**A**ccordynge to thy mercy haue remembraunce of me: for thy trueth good lordē.

**F**or thy names sake thou shalt take pyte of my synne: for why it is great.

**B**eholde my humylte and my labour: and forgive all myne offences.

**D**estroy not my soule (o god) with the wycked: nor my lyfe with the bloudsheders.

**L**orde heare my voyce/ with the whiche I haue cryed to the: haue mercy on me and heare me.

**T**urne not thy face from me: nor i thy wyath do not swarue from thy seruant.

**G**ood lord be thou my helper/ do not forsake me nor despyce me: o god/ my heale.

**O** good lordē set me a law in thy way: and direct me in thy ryght path/ for feare of my enemyes.

**D**elyuer me not at the pleasure of thē that trouble me: for they haue rylen agaynst me.

**T**o the/ o lordē I crye/ o my god/ be not sylent towarde me: nor do I not at anye tyme go awaye from me: for then I shalbe lyke to them that descendē in to the lake.

**O** good lordē heare the voyce of my prayer/ whyle I praye to the/ whyle I lyft vp my handes to thy holy temple.

**D**elyuer not me amonge the synners: nor do not



**Saynt hieroms psalter.**

destroie me with them that worke iniquite.

O lord make safe thy people and blyss them in  
herptaunce.

And gouerne them and extoll them for euer.

In the lord haue I trusted/let me neuer be con-  
founded:in the ryghtuousnes delyuer me.

Incline to me thy ere:make hast to delyuer me.

Be thou to me a god/a defender:and in the hou-  
se of refuge:that thou mayst make me safe.

In to thy handes (good lord) do I commende  
my spyrite.

Delyuer me and take me fro the hādes of myne  
enmyes.

Enlyghten thy face vpon thy seruant:make me  
safe in thy mercy good lord/let me not be confo-  
unded:for bycause I haue trusted in the.

Let thy mercy lord be done vpon vs:lyke as we  
haue trusted in the.

I shal blesse the lord in euery tyme: his prayse  
shall be euer in my mouthe.

My soule shal be praysed in the lord:the meke  
shall heare/and they shal be glad.

Magnifye the lord with me/and let vs exalte  
his name in to it selfe.

O lord iudge the that hurte me/and ouercome  
them that be agaynst me.

Take vp weapons and a shelde/and ryse vnto  
my helpe.

Be not slyent/o lord/for do not departe from  
me/and aryse and intende in to my iudgement/  
my god and my lord intende to my cause.



**Saynt hieroms psalter.**

**J**udge me good lord/and my god/accordinge  
to my ryghtuousnes.

**S**tretch the forth good lord/thy mercy to the that  
knowe the:and thy ryghtuousnes to the whiche  
be of good mynde.

**L**et not the foote of pryde come to me: nor let  
not the hande of a synner moue me.

**H**earc myn oracyō good lord/and my prayer re  
ceyue them in thyn eares/whyles I wepe.

**B**e not silent/because I am but a strainger with  
the and a pilgrym: lyke as al my forefathers.

**S**pare me that I myght breath a lytel before I  
go: and shall neuer be here more.

**B**ut thou good lord/let not thy helpe be longe  
from me: thy mercy and thy trueth haue euer de  
fended me.

**H**ow so many my cheues haue cōpassed me that  
they can not be nombred: myn iniquites haue com  
prehended me: and I had no power to se them.

**T**hey haue ben multiplied more the the heeres  
of my head: and my herte hath forsaken me.

**M**ay it please the good lord to deliuer me: good  
lord lōke to my helpe.

**H**ow truly I am neddy and poore: good lord take  
cure of me.

**T**hou arte my helper and my defēder (o my god)  
be not slowe.

**I** haue sayd (o lord) haue mercy vpon me: heale  
my soule/for I haue synned agaynst the.

**A**ryse vp lord why doest thou slōmbre; aryse &  
do not repelle me to the ende.

**Sapnt hieoms psalter.**

Wher turnest thou away thy face/and forgettest  
our nedynes/and our tribulacyons.

Arise vp lord: helpe vs: and delyuer vs for thy  
names sake.

Haue mercy on me o god: accordyng to thy great  
mercy.

And accordyng to the multitude of thy mercyes  
put away my wyckednes.

And wasshe me cleane fro myne vniustyce: and  
delyuer me from my fautes.

For I do knowe myne iniquite: and my synne is  
set agaynst me.

I haue synned to the alonly: & I haue done euill  
before the: that thou myghtest be iustified in all  
thy wordes: and that thou mayst ouercome when  
thou shalt be iudged.

For surely I am conceyued in iniquite: and my mo-  
ther hath conceyued me in synnes.

For truly thou hast loued truth: the vncertaine  
and the secreete thynges of thy wysdome thou  
hast magnified to me.

Thou shalt sprinkle me good lord with hyssop:  
and I shall be made cleane: thou shalt wasshe  
me: and I shall be made whiter then snowe.

To my hearyng thou shalt gyue ioye & gladnes  
and the humbled bones shall spryng for ioye.

Tourne thy face awaye from my synnes and put  
away all myne iniquite.

O god create i me a cleane herte: & renew a ryght  
spirite in my bowelles.

Put me not away from thy face: nor take not

**Saynt hieroms psalter.**

away thy holy spirite from me.

**G**ue vnto me the gladnes of thy health/and re-  
fyrme me with thy princypall spirite.

**O** lord thou shalt open my lippes/ & my mouth  
shall shewe thy prayse.

**O** god make me safe in thy name/and in thy ver-  
tue iudge me.

**O** god heare my prayer/and with thyn eares re-  
ceyue the wordes of my mouth.

**F**or straungers haue rylen agaynst me/ & stryde  
men haue sought my soule/ & they haue set god  
before theyr lyght.

**O** god heare my requeste/and do not despyse my  
prayer/intende to me and heare me.

**I**n god I prayse the worde/in the lord I shall  
praise the speche/I haue trusted in god/I shall  
not feare any thyng that man can do to me.

**O** god i me ben the bowes/whiche I shall yelde  
vnto the prayse of the.

**F**or thou hast deliuered my soule fro death my  
feete fro fallynge/that I may please before god  
in the lande of the lyuynge.

**H**ave mercy on me good lord/haue mercy on me  
for my soule trusteth in the.

**A**nd I shall truste in the shadowe of thy wynges/  
vntyll iniquite ouerpasse.

**T**ake me from them that worke liquite/and sa-  
ue me from bloudsheders.

**F**or lo they haue taken my soule/the stronge ha-  
ue fallen vpon me.

**I** truly haue made my prayer to the/o god/in

**saynt hieroms psalter.**

tyme acceptable.

**I**n the multitude of thy mercyes heare me: i the  
berpte of thy health.

**H**elpe me out of the claye/that I stycke not fast/  
delyuer me from them that hate me:and fro the  
depnes of waters.

**N**ot the tepest of water drowne me: noz let  
not the depnes swalowe me vp: noz let not the  
pyt open his mouthe vpon me.

**H**ear me good lord / for thy mercy is bounte-  
ous:loke vpon me / accoꝝdyng to the multitude  
of thy mercyes.

**I**ntende to my soule & delyuer it/take me away  
for feare of myne enemyes.

**O** god intende to my helth: lord make hast to  
helpe me.

**F**or I truly am nedp & pooze/o god helpe me.

**O** lord be thou my helper and my delyuerer: do  
not tary.

**I**n the o lord haue I trusted/let me not be con-  
founded for euer:i thy ryghtuousnes delyuer me.

**I**nclyne thyne eare to me/and heale me.

**B**e thou to me a god and a defender:and in fiede  
of a bulwerke that thou mayst make me safe.

**M**y god delyuer me from the handes of a spinner:  
and from the handes of a wycked mā/that wor-  
kech agaynst the lawe.

**L**et my mouthe be fulfylled with prayse:that I  
may synge thy gloꝝy all the daye longe / and thy  
magnifycence.

**C**ast me not away in the tyme of my age: when

**S.**



**Saynt hieroms psalter.**

my strength shall fayle me for sake not me.

O god kepe not thy selfe as farre from me: o my god/loke to my helpe.

I truely shall hope in the: and I shall euer adde  
aboue all thy laude.

Delyuer not to bestes the soules of the that con  
fesse the: and the soules of thy pooze men do not  
forget at length.

Loke vpon thy testament/for they be fulfilled  
whiche haue endarked the earth/with the hou  
ses of iniquite.

Helpe vs o god our sauyour: and for the glozy of  
thy name o lord de delyuer vs/and be mercyfull to  
our synnes/for thy names sake.

Reple hy thy power and come: that thou mayste  
make vs saufe.

O lord de god of vertues conuert vs/and shew thy  
face/and we shall be saufe.

Conuerte vs/o god our sauyour/ & turne away  
thy wraethe from vs.

Wylt thou be wraeth with vs for euer / or wylt  
thou extēde thynne ire fro generacyō and pgeny.

O god thou beynge turned shalt quykē vs: and  
thy people shall ioye in the.

O lord de shewe vs thy mercy: and gyue vs thy  
health.

O lord de sclyne thyn eare/and heare me for I am  
nedy and pooze.

Repe my soule/for I am a synner/o my god ma  
ke hole thy seruaunt/that trusteth in the.

Haue mercy on me good lord: for I haue cryed



**Saynt hieroms psalter.**

to þ all þ day: englade þ soule of thy seruast/ for:  
þcause/ o lord I haue lyfted vp my soule vnto  
the. And thou lord god arte a mynstre of mer-  
cy/ and arte mercyfull: pytyfull / pacyent / and of  
moche mercy/ and also true.

Toke vpb me/ and haue mercy ou me: gyue thy-  
ne Emperre to thy chylde: and make safe the ser-  
uaunt of thyne hande mayde.

Make me a spgne in goodnes/ that they that ha-  
ue hated me may se me/ & be confounded: for thou  
godd lord hast holpē me/ and hast cōforted me.  
O lord god of my health/ I haue cryed to the in  
the daye/ and in the nyght before the.

Let my prayer entre in to thy syght: inclyne thy  
neare vnto my prayer.

O lord where be thyne olde mercyes: lyke as þ  
hast sworne to Dauid in the truerth.

O lord haue in mynde the obbrobry of thy ser-  
uaunt/ whiche I haue conteyned in my bosom of  
many people.

Turne agayne lord yet hytherto: and boughsa-  
se that thy seruauant myght pray to the.

And let the glory of the lord our god be vpon  
vs/ & vpon the workes of our handes direct vs/  
and directe the workes of our handes.

O lord heare my prayer: and let my crye come  
vnto the.

Turne not away thy face from me: in what  
daye soeuer I am troubled: inclyne thyne eare  
vnto me.

In what daye soeuer I shall calle vpb the: here

**Saynt hieroms psalter.**

me with speede.

**A**nd leade me not forth in the myddest of my dayes/ from generacyon in to the generacyon of thy peare.

**A**nd thou lord do good vnto me for thy names sake/ for thy mercy is swete.

**O** lord deliuer me/ for I am needy and poore: & my herte is troubled within me.

**I** am banysht away lyke a shadow / when it decayeth: & I am crushed together lyke a locust.

**H**elpe me o god my god / and saue me for thy mercy.

**R**ewarde thy seruant / quyen me: and obserue thy wordes.

**O**pen myne eyes/ and I shal consydre the mercies of thy lawe.

**I** am but a straunger in the earth: hyde not thy commaundementes from me.

**M**y soule hath alwayes desyred to knowe thy ryghtuousnes.

**T**hou hast blamed the proude: they be cursed that decaye from thy commaundementes.

**T**ake away from me rebuke and contēpt: for I haue sought after thy lawes.

**F**or prynces haue syttē & spoken agaynst me.

**T**he way of iniquite remoue from me: and of thy lawe haue mercy on me.

**I** haue chosen the way of trouthe: I haue not forgotten thy iudgements.

**L**eade me in to the pathe of thy commaundementes: for that is that I wolde.

**Saynt hieroms psalter.**

**I**nclyne myne herte in to thy lawes/ and not to  
couetyse.

**T**urne away myne eyes that they se not vany-  
te; and quyen me in thy way.

**M**ake sure thy seruaunt in thy worde; in the fea-  
re of the.

**T**eache me goodnes lernynge/ and scyence: for  
I haue beleued thy commaundementes.

**T**hou arte good/ and in thy goodnes teache me  
thy iustifycacyons.

**L**et thy mercye be that it may exorte me / accor-  
dyng to thy promyse to thy seruaunt.

**L**et thy mercyes come to me: & I shal lyue / for  
thy lawe is my meditacyon.

**L**et my herte be immaculate in thy iustifycacyons/  
that I be not confounded.

**O** lord I am brought lowe on al partes quye-  
ken me accor dyng to thy worde.

**O** lord lette the volutarie thynges of thy mou-  
the be acceptable vnto the; & teache me thy iud-  
gementes.

**M**y soule is euer in my handes; and I haue not  
forgotten thy lawe.

**T**ake me accor dyng to thy promyse / & I shal  
lyue; and thou shalte not confounde me / other-  
wyle then Ioked for.

**H**elp me/ and I shal be safe/ and I shal be oc-  
cupied in thy meditacyons.

**D**o to thy seruaunt accor dyng to the mercy: &  
teache me thy iustifycacyons.

**I**am thy seruaunt/ gyue me vnderstandynge:

**S** iij

Saynt hieroms psalter.  
that I may knowe thy wyl.  
**L**oke vpon me & haue mercy vpon me/accozdyng  
to the iudgementes of them that loue thy name.  
**P**roctect my steppes accozdyng to thy promyse  
and no iniquite shall ouercome me.  
**B**lyss me from the intarpes of me: that I may  
kepe my commaundementes.  
**L**ighten thy face vpon thy seruaunt:teache me  
thy iustifycacions.  
**B**eholde my humyltye/and deliuer me:for I ha-  
ue not forgotten thy lawe.  
**J**udge my iudgement and redeme me / quyen  
me for thy promyse.  
**O** lord lette my prayer approche nere in thy  
syght:deliuer me accozdyng to thy promyse.  
**L**et my prayer entre in to thy syght:deliuer me  
accozdyng to thy promyse.  
**M**y lippes shall powre forth thy prayse / when I  
hall taught me thy iustifycacions.  
**M**y tongue shall shewe forth thy worde for all  
thy commaundementes is equite.  
**L**et thy hāde be redy to helpe me: forbycause I  
haue chosyn thy commaundementes.  
**O** lord I haue desyred thy healthe: & thy lawe  
is my meditacyn.  
**M**y soule shall lyue and shall prayse the:and thy  
iudgementes shall helpe me.  
**I**haue wandered lyke a slepe/that was losse:o  
lord seke out thy seruaunt/for I haue not for-  
gotten thy commaundementes.  
**H**au mercy on me lord/haue mercy on me/for

**Saynt hieroms psalter.**

we be replete full of contempte.

**G**ood lord do well to the that be good / and of  
ryght mynde.

**O** lord turne away our captiuyte / as a ryuer in  
the southen wynde.

**I** haue cryed to the from the hyest places: o lord  
hear my prayer.

**L**et thyn eares be entendynge to the voyce of  
my prayer.

**I**n what day soeuer I shall call vpon the / heare  
me / thou shalt increase strengthe in my soule.

**O** lord set a keeper ouer my mouth / and a doze  
ouer my lippes.

**D**eclyne not myne herte in to wordes of malice  
to make excuses in synne.

**I**ntende to my prayer: for I am humbled very  
moche.

**D**elyuer me from the that persecute me: for they  
haue pleuayled agaynst me.

**R**yngge my soule forth of pryson / that it may  
celle thy name.

**O** lord heare my prayer / receyue my request in  
to thyn eares / heare me in thy ryghtuousnes.

**A**nd thou shalt not entre with thy seruast in  
iudgement / for there is none lyuyng / that can be  
iustified in the syght of the.

**F**or myne enemy hath persecuted my soule: and  
hath humbled my lyfe in the earth.

**H**e hath set me in darknes lyke the dead men  
of the worlde: & my soule is greued within me / in  
me my herte is troubled.



**Saynt hieroms psalter.**

**I**haue i mide myne olde dayes / **I** haue thought  
vpon al thy workes : and vpon al the workes of  
thy handes **I** mused.

**I** haue caste myne habes abrode to the (o my sou  
le) lyke the earth without water.

**H**ear me quickly good lord / for my spyrite  
fayleth.

**T**hou shalt not tourne away thy face from me :  
**I** shal be lyke them that go downe in to a lake.

**L**et thy mercy be knownen to me : beryme for **I**  
haue trusted in the.

**L**et me knowe the waye / in whiche **I** shall  
walke : for **I** haue lyfte vp my soule to the.

**D**eliver me lord from myn enemyes : **I** haue  
fled to the : teache me to do thy wyll / for thou  
arte my god.

**T**hy good spyrite shall brynge me in to the  
ryght lande : for thy name thou shalt quyen  
me in thy ryghtuousnes.

**T**hou shalt brynge my soule out of tribulacy  
on : and in thy mercy thou shalt destroye all my  
ne enemyes.

**A**nd thou shalt destroye all that trouble my sou  
le : for **I** am thy seruaunt.

**The prayer.**

**G**raunt **I** beseeche the lord god / that by the  
holy melody of this heuynly psalter / my sou  
le may be refreshed. Graunt that the roynng lyb  
may be ouercom of the feble shepe. Graunt that  
by thy grace / the moost violēt spirite may be sub  
dued of the wepke fleshe. Graunt that he / whiche  
fell from heuyn may be vāquysshed here througħ

### Prayers.

my fyghtynge. Graunt that thoughe we abyde  
his tyranny/through thy sufferance for a season/  
that yet we be not swallowed bp with his vnfa-  
cable iawes. Cause hym to be sorpy for mannes  
saluacyon/whiche alwayes reioyseth at our fall.  
Cause me alwayes to applye my selfe to thy  
praplynge/and at length ioyfully to come to thy  
blyssednes/whiche lyuest and regnest god worl-  
de without ende. So be it.

**A** prayer to saynt Hierom.

*Humator humani.*

**O** God the louer of mankynde/whiche by thy  
ne electe seruaunt and byshop saynt hiero  
hast renewed in the worlde the gyfte of tongues:  
wherwith in tyme passed thou dydest heuynly in-  
struce thyne apostles/for the preasynge of thy  
gospel by thym holy spirite:graunt that in all tou-  
gues/and i all places/all mē may pache the glo-  
ry of thyne onely begotten sone Iesu / for to con-  
founde the tonges of false apostles/whiche con-  
spyringe togyther / do buyld the carsed toure of  
Babylō/ laborynge to darken thy glorie whylest  
they procure to exalte theyr owne / where as all  
glory is due onely to **þ** with our  
lorde Iesu thy sone worlde with  
out ende. So be it.



**Quibhē** thou shalt receyue the  
sacrement. *Onie non sum dignus  
ut intres sub tectum.*

**O** Mercyfull lorde / I am not  
worthy that **þ** shuldest en-

**Prayers.**

tre in to my synfull house yet not withstandinge  
thou hast sayd: who that eateth my fleshe & dryn  
keth my bloude/ he dwelleth i me/ and I in hym.  
Whertore lord haue thou mercy by me synner/  
by the receyving of this thy body/fleshe & blou  
de. And that I receyue it not to my dāpnacis: but  
through thy mercy/ to the helth of my soule/ and  
in the rempyss of my synnes/ through thy payn  
ful passyon. So be it.

**¶** When thou hast receyued it.

**¶** Vera perceptio corporis et sanguinis tui.

**¶** Be very true receyvinge of thy gloriuous  
body of fleshe & bloude/ my soueraygne lor  
de oipotēt is/ that I cast the not forth agayne to  
my dāpnacyō & iudgemēt/ but that I may obtey  
ne therby rempyss of my synnes: & that I may ly  
ue in charytable lyfe/ whyles I am here lpyng/  
so that I may here after come to the eternall ly  
fe/ by thy vertue and grace.

**¶** The prayer of saynt Bernardyne.

**O** bone Iesu/ **O** dulcis Iesu.



**O** Botherfull Iesu. **O** swete Je  
su. **O** iesu the sone of the pu  
re virgyn Mary: full of mercy and  
cructh. **O** swete iesu/ after thy gre  
at mercy haue pyte vpon me. **O** be  
nygne iesu/ I pray & by the same  
precious bloude: whiche for vs myse  
table synners/ thou wast content  
to shedde i the aulter of the crosse/ that I vouch  
safe cleane to auoyde al my wyckednes/ & not to

# Prayers.

despyce me humbly this requyringe/and vpon thy  
moost holy name iesus callinge. This name iesu/  
is the name of helth. What is iesus/ but a sauy-  
our? O good iesu that hast me created; and with  
thy precious bloude redeemed / suffice me not to be  
dāpned/ whō of nought thou hast made. O good  
iesu/ let not my wyckednes destroye me/ that thy  
almighty goodnes made & fourmed. O good ier-  
su reknewledge that is thyn i me: and wype clea-  
ne away/ that eloyneyth me fro the. O good iesu:  
when tyme of mercye is/ haue mercy vpo me: noz  
destroye me not i tyme of thy terribble iudgement.  
O good iesu yf I a wretched synner/ for my moost  
griuous offences/ haue by thy very iustyce: deser-  
ued eternall payne / yet I appell from thy very  
ryghtuousnes/ and stedfastly truste in thyne in-  
estimable mercye: so as a mylde father/ and mercy-  
full lord oughte/ take pytie vpon me. O good  
Iesu/ what profyte is in my bloude/ syns that I  
musse descende into eternall corrupcyon? Let-  
teynly/ they that ben deade shall not magnifye  
the noz lykewyse al they that go to hell. O moost  
merciful iesu/ haue mercy vpon me. O moost  
swete Iesu deliuer me. O moost meke Iesu/ be  
vnto me fauourable. O Iesu accept me a wret-  
ched synner/ in to the nombze of them that shal  
be saued. O Iesu the healeth of them that be  
leue in the/ haue mercy vpon me. O Iesu the  
swete forgyuenes of all my synnes. O Iesu the  
sone of the pure virgyn Mary / endewe me  
with thy grace/ wysdom charyte/ chastyte/ and



## Prayers.

humyltete: yea and in all myne aduersytes / Medfa  
re pacyfe: so that I may perfectly loue the / and  
in te to be glorified / and haue my onely delte in  
the / worlde without ende. So be it.

**O** Glorious kynge / whiche amōgest thy sayn  
tes arte laudable / & neuerthelesse incōpera  
ble. Thou arte in vs / lord / & thy holy name hath  
bē called vpon by vs. Therfore do not forsake vs  
lord god / & in the day of iudgement vouchsafe to  
bestowe vs among thy sayntes and electe.

**O** blessed kynge.

**A** prayer vnto the ymage of the body of  
Ch. xxi. Conditor celsæ terre,



**O** Maker of heuē & earth kynge  
of kynges / & lord of lordes /  
whiche of nothyng dyddest make  
me to thy ymage & lykenesse / and  
dyddest redeme thyn owne bloude:  
whom I a synner am not worthy  
to name: neyther to call vpon / ney  
ther w<sup>th</sup> my herte to thynke vpon /  
hūbly I desyre the / & mekely pray  
the / that gently thou beholde me /  
thy wycked seruaūt / & haue mercy on me / whiche  
hadest mercy on the woman of Canane / & of Ma  
ry Magdalene / whiche dyddest forgyue the Is  
ryllian / and the thefe hangynge on the crosse.  
Vnto the I confesse oh moost holy father / my  
synnes / whiche yf I wolde / I can not hyde from  
the. Haue mercy on me Chypse / for I a wretch  
haue sore offended the / in pryde / in couetousnes



## Payers.

in glotony/in lechery/in baynglozy/i hatred/ in  
 enuy/in adultery/in thefte/in lyeng/in backeby  
 ryng/in sportyng/in dissolute and wantō laug-  
 hyng/in ydle wordes/in hearyng/in rashyng/in  
 touchyng/in thynkyng/in sleppng/i workyn  
 ge/and in alwayes/in whiche I a fraple mā / and  
 mooste wretched synner myght synne. My defaul-  
 te/my moost greuous faulte. Therfore I moost  
 humbly pray and beseeche thy gētylnesse/whiche  
 (for my health) descended from heuyn which dyd  
 holde vp Dauid/that he shulde not fall in to syn-  
 ne. Haue mercy on vs (O Chyste) the whiche dy-  
 dest forgyue Peter/that dyd forsake the. Thou  
 arte my creatour:& my helper/my maker/and my  
 redemer:my gouernour/and my father:my lord:  
 my god:my kyng. Thou arte my hope/my trust:  
 my gouernour:my helpe:my cōfort: my strength:  
 my defence:my redempcyon:my lyfe: my health/  
 my resurreccyon. Thou art my stedfastnes/my re-  
 fuge or succoure:my lyght:and my helpe. I moost  
 humbly and hertely desyre and praye the helpe  
 me:defende me:make me strong and confort me:  
 make me stedfast make me mery/gyue me lyght/  
 wyspe me:reuyue me agayne whiche am deade.  
 For I am thy makynge:& thy worlke. O lord:  
 despyce me not:I am thy seruante:thy bōde mā:  
 all though euyl:although vnworthy & a synner.  
 But what soeuer I am: whether I be good or  
 badde:I am euer thyne. Therfore to whome shall  
 I flye:except I flye vnto the? If I cast me of:who  
 shall or wll receyue me. If I despyce me:& turne

Prayers.

thy face fro me. Who shall loke vpon me? And recognise knowledge me (although vnworthy) myng to the / although I be vyle & vncleane. For yf I be vyle & vncleane / thou canst make me cleane. Yf I be sycke thou canst heale me. Yf I be daide & buryed thou canst reuyue me. For thy mercy is moche moze then myne iniquite. Thou canst forgive me moze then I can offende. Therefore (oh lord) do not spyder / nor haue respecte to the nobles of my synnes / but accordyng to the greatness of thy mercy forgive me and haue mercy on me moost wretched synner. Save vnto my soule / I am thy health whiche saydest / I wyl not the death of a synner / but rather that he lyue / and be conuerted. Turne me oh lord: to the / and be not angry with me / I pray the moost meke father / for thy great mercy / I moost humbly beseeche the: that thou bring me to the blysse / that neuer shal cease. So be it. **A prayer for wylde. Sap. ix.**

**Deus patrum nostroru / et dominus mie.**



**O** The god of our fathers god of mercy whiche hast made all w thy worde / & with thy wyl dome hast conspyred man / to haue dominyon vpon the creature whiche was made of therto order the world with equite and iustyce / & with a dyrecte herte for to iudgementes / gyue me the assyent wyl dome of thy seates / and repleue me not from thy chyldren. For thy seruaunt am I /

# Prayers.

the sone of thy hande may be/a man weyke and  
of lytle tyme and vnusuffcyent to the vnderstan-  
dyng of thy iudgement and lawes. And yf any  
shall be of moost perfyete wysdome amonge the  
sones of men/yf thy wysdome ones flye fro hym/  
he shal be counted and regarded at nought. Sen-  
de thy wysdome from thy holy heuyns/and from  
the seate of thy myghtynes that it maye be with  
me/and labour with me/and that I may know  
what is acceptable befoze the. For she knoweth  
all/and vnderstandeth all and shall conduyt me  
sobely in my workes/ & shal kepe me in her po-  
wer. And my wordes shalbe acceptable. So be it.

The prayer of Salomon for wysdom.

in. Reg. iii. Chapter.

Tu fecisti domine cum seruo tuo.



**T**hou hast done (lorde) with  
thy seruaunt Dauid my fa-  
ther great mercy so þ he walked  
in thy syght in truerh and iustice  
and ryght herte with the. Thou  
sauedest vnto hym thy great mer-  
cy/and gauest hym a sone sytyn-  
ge vpo his trone/as it is at this  
day. And nowe lorde god: thou  
hast made thy seruaut to reygne

in the roume of dauid my father. I am a very ba-  
be & knowe not myne entrynge nor my comynge  
out/ & thy seruaut is I the myddest of an infynite  
people whiche thou hast chosen/whiche can not  
be nombred nor costed for þ multitude, wherfoze

Prayers.

thou shalte gyue to thy seruauant an herte apt to be taught: to te entet he maye iudge thy people: and discerne bytwytte good and euyl. For who can iudge this people: this thy people so many.

For competency of lypunge the prayer of Salomon. *Prouer the. xii. Chapter.*

*Duo rogauit e ne deneges mihi.*



**W**ho thynges (lorde) haue I requyred the that thou woldest not deny me vntyll I dye. Vanite & wordes of lesynge make farre from me. Pouerty or riches gyue me not. Onely gyue what is necessary for my lypunge: lest perchance beynge in full haboundaunce I myght be prouoked to deny the: and saye: who is the lorde? Or compelled by necessity: I myght steale & forswear the name of my god. So be it.

A prayer of the church of the faythful: for the worde of god to be spoken with boldenes of herte. *Actes the. xiii. Chapter.*

*Domine tu fecisti celum et terram mare.*



**W**orde thou haste made heuyn and earth: see: & al that be in them: whiche with thy holy spirit by the mouth of our father Dauid thy seruauant saydest. why do the gentylles fume lyke wilde bores: and why do the people attempt thynges I bayne. The kyn



Prayers.

ges of the earth be assembled/and the princes be gathered together agaynst þe lord and agaynst his chylde/for with our fayle there assembled in this cyte agaynst thy holy chylde iesu (whō thou dydest anoynt) Herode and ponce place with the gētylles and people of Israel to do the thynges w<sup>th</sup> thy power & thy counseyl dydde determyne before to be done. And nowe lord caste thyne eye vpon theyr manasses/and geue to thy seruantes with all boldenes/power to speake thy worde extendynge thy hande to healynges/ & sygnes/ & wonders to be wrought in the name of thy holy sone Iesu.

The prayer of Chyriste before his passyon for his church in this worlde. Joh. xviij. Chap.

Patet venit hora/clarifica filium.



**E**ther the houre is come/ glorifye thy sone: that thy sone maye glorifye the. As thou gauest hym power of euery flesshe to the entente that all that thou gaueste hym/ he myght geue the euerlastyng lyfe. And this is euerlastyng lyfe that they knowe ones

ly the for the true god/and whome thou sendest Iesu Chyriste. I haue glorified the in earth. I haue perfourmed the worke whiche thou gauest me to do. And now glorifye thou me father with thy selfe with the glory which I had before this worlde was made of the I haue publyshed thy name to the men whome thou gauest me of the



### Prayers.

worlde. They were thynne and thou gauest the to  
 me/ and they kepte my worde. Nowe they know  
 that all that thou gauest me come from the. For  
 the wordes which thou gauest me I gaue them/  
 and they toke them/ and knew verily that they  
 came from the/ and they beleued that thou sent  
 test me. For them I aske/ for the worlde I aske  
 not/ but for theym whiche thou gauest me becau  
 se they be thynne and all myne be thynne/ and thy  
 ne myne/ and I am glorified in them. And I am  
 nowe no longer in the worlde: but they be in the  
 worlde still: For I come to the / holy father saue  
 theym for thy names sake whome thou haste ge  
 uen me/ that they maye be one as we be one. whē  
 I was with them in the worlde / I dyd kepe the  
 in thy name. Whome thou gauest me I kepte  
 none of them perished/ but onely the sone of  
 dyed that the scripture myght be fulfilled. But  
 nowe I come to the/ & these I speke in the world  
 that they may haue my ioy replenished in them.  
 I gaue them thy worde/ & the world hated them  
 bycause they be not of the worlde: lyke as I am  
 not of the worlde. I asked not that thou shouldest  
 take them away out of the world/ but that thou  
 kepe them from the wycked. They be not of the  
 worlde/ lyke as I am not of the worlde. Make  
 them holy in thy trueth. Lyke as thou hast sent  
 me in to the worlde/ so haue I sente the in to the  
 worlde/ and for the I do sanctifye my selfe / that  
 they also may be sanctified in the trueth. And I  
 pray not only for them/ but also for the that shall

### Prayers.

beleue in me throughe theye preachynge: so that  
all they may be one. Ilike as thou (father) arte in  
me & I in the/ that they also maye be in vs / that  
the worlde may beleue that thou hast sent me.  
And the glorie whiche thou hast gūen me/ I ga  
ue it them that they myght be one: Ilike as we be  
one/ I in them/ and thou in me/ that they may be  
made perfyte in one/ and that the worlde maye  
know that thou hast sent me/ and loued them as  
thou haste loued me. Father/ they whome thou  
haste gūen me I wyl that where I be / they may  
also be with me that they may se my glorie which  
thou gauest me / for thou hast loued me before &  
makynge of the worlde. Iuste father/ the worlde  
knoweth the not: but I know the & these knowe  
that thou hast sent me and I haue made knowe  
vnto then thy name and I wyl make it knowe/  
to the entent that the loue wherwith thou louest  
me myght be in them/ and I in them.

**The prayer of the Church for synners.**

**Sapientie. The. xv. Chapter.**

**Tu deus noster suavis et verus es.**



**T**hou our god arte gentyll &  
true/ pacyent and with mer  
cy orderynge all thynges. For yf  
we synne/ we be thyne knowynge  
thy greatnes/ & yf we syne not/ we  
knowe that with the we be reke:  
ned. For to know the is perfyte &  
consumate ryght wysnes / and to  
knowe thy iustyce and vertue is the rote of im:

**A B**

## Prayers.

mortalte. So be it.

**T**he prayer and blyssynge of iob in his 'moos  
tribulacpon and takynge away of his goodes,  
Job. ij. Chapter.

In conso capite corruens in terram.



**I**ob (his heade clypped) fal-  
lynge flatte on the ground  
worshipped god sayeng. Naked  
I entred out of my mothers w:  
be/ and naked I shall retourne.  
The lozde hath gyue the goodes/  
and the lozde hath taken them  
away. As it pleased the lozde so  
it is done. Blyssed be the name of  
the lozde. So be it.

**C**onfesse we be shorged of god eyther for our syn-  
nes/ or that we may be pured by hym/ the prayer  
of Tobie. iij. Chapter.

Iustus es domine/et omnia iudicia tua.



**T**hou art the iuste lozde/ and  
all thy iudgementes are  
true/ & all thy wayes mercy truth  
and iustyce. And now lozde reme-  
bze me and take not vengeaunce  
of my synnes/ nor thynke not on  
my offences/ nor the synes of my  
parentes. Bycause we haue not  
obeyed thy pceptes therfore thou  
haite deliuered vs vp in to these euylles/ in to  
confusyon & reproche and to be a fable to al peo-  
ple and the gentles, and now lozde great be thy

### Prayers.

iudgementes/for we haue not done accordynge  
to that preceptes/and we haue not walked pure  
ly before the. And now lord: accordynge to thy  
pleasure do with me /and cheyfly recepue my spy  
rite in peace/for it is better for me to dye / then  
to lyue.

**C** Another prayer of Hieremye the  
prophet. Dick. the. xviij. Chap.

**S**ana me domine et sanabor.



**H** Heale me good lord and I  
shal be healed saue me and  
I shall be saued/for my prayse ac  
te thou. Be not thou a feare vn  
to me / my hope art thou in the  
day of assyrcyon / let them be con  
founded that persue me/ and let  
not me be confounded/let the fea  
re/ad let not me feare put on the  
the day of assyrcyon / and with double trouble/  
trouble them.

**C** Finis.

**C** The contentes of this booke.

The table.

**E**ist an Almanacke for xxiij. yerres.

**E** The Kalender.

**E** A rule to knowe Easter for ever.

**E** The dayes of the weke moralysed.

**E** The .x. commaundementes of god gyven by Moyses and expounded by Chrysost.

**E** The symbole or Crede of the great doctoure Athanasius called. Quicumq; vult.

**E** The offyce of all estates.

**E** A pteface.

**E** The four gospels of the four Euangelyses.

**E** The passion of Chrysostegressus. etc.

**E** The Vater noster / & the Ave maria in Englysh.

**E** The .xij. articles of the fayth.

**E** The duety of a Chryssten man.

**E** Auxiliatrix.

**E** The matyns of our Lady.

**E** The houres.

**E** The Eupnsonge.

**E** The Complyne.

**E** The syttene Gos.

**E** The seven psalmes / with the Letany.

**E** A prayer for remysyon of synnes.

**E** A prayer for the church.

**E** A pray for Charite.

**E** A prayer for peace.

**E** A prayer for mercy.

**E** A prayer for soules departed.

**E** A prayer for the kynge.

**E** A prayer for all estates.

**E** A prayer for true repentaunce.



### The table.

- ¶ The verses of saynt Bernarde.
- ¶ The Dirige/with the Commendacyons
- ¶ The Psalmes of the Passyon.
- ¶ Saynt Hieroms psalter / with the declaracyons/meanynge/oꝝ spgnyfycacyons of them.
- ¶ A prayer of saynt Hierome.
- ¶ A prayer when thou shalte receyue the sacrament.
- ¶ A prayer when thou hast receyued it.
- ¶ O bone iesu.
- ¶ Conditor celi et terre.
- ¶ The prayers of Salomon/two foꝝ wysdome & one foꝝ a competent lypynge.
- ¶ A prayer of the churche of the faythfull / foꝝ the worde of god.
- ¶ A prayer of Chryste befoꝝe his passyon.
- ¶ A prayer of the Churche foꝝ synners.
- ¶ The prayer & blyssynge of iob in his moost tribulacyons.
- ¶ A prayer of Tobie when we be scourged.
- ¶ A prayer of Hieremye the prophet.

¶ Thus endeth the Prymer in Englyshe after the vse of Salysbury/ dyligently correcte & newly imprinted at Rowen by Nicholais le Roux foꝝ franchoyls Regnault.

M.D.cccc.viii.



**Here**

begynneth the Ep-  
istles and Gospels/  
of euery Sonday/  
and holy Daye in  
the yere.



**M.D. xxxviii**



**H**ere begyn-  
neth the Byssels & Gospels / of eue-  
ry Sonday & holy daye in the yere.

The Byssell on the fyrst Sonday in Advent.  
The. xiiij. Chapter to the Romayns. D.

**B**rethren we knowe that it is tyme  
nowe that we awake out of slepe / for  
nowe is our saluaciō nether thē we be-  
leued. The nyght is passed and the  
daye is come nye / let vs therfore cast  
awaye the dedes of darknes / & let vs  
put on the armour of lpyght. Let vs walke honestly  
as it were i the daye lpyght / nat i eatyng & drynkyng /  
neither i chābyng & wantōnes / neyther i styffe & en-  
uyng / but put ye on our lordē Iesus Chryste.

The Gospel on the fyrste Sondaye in aduent.  
The. xxi. chapter of mathewe. A.



**W**hen Iesus dyēwe nye vnto Je-  
rusalē / & came to Betphage vn-  
to the mounte Olivete / thē sēt  
Iesus two of his disciples /  
sayeng to thē. Go into the castell that  
lyeth ouer agaynst you and anonē ye  
shal fynde an Asse boundē / & her Col-  
te with her / lose thē & bynge thē vnto  
me / & yf any mā say ought vnto you / saye ye that  
your lordē hathē nede of thē: & straght way he wyll  
let them go. All this was done to fulfyl that whiche  
was spokē by the pyphet / sayeng Tel ye the toughtes  
of Myon beholde thy bynge cōmeth vnto the meher  
& lytyng vpon an Asse & a Colte / the sole of an Asse  
bled to the poke. The disciples wente & dyd as Ies<sup>us</sup>



### The Psstels and Gospels

cōmaūded thē & brought the Assē & the Colte / & put  
on thē theyr clothes / & set hi therō. Many of the peo-  
ple syddē theyr garmentes in the waye / other cut-  
te downe braunches from the trees and strawed thē  
in the waye.

**T** Moreover the people that wētē before / and they  
also that folowed after / cryed sayenge. Danna the  
sonne of Dauid. Blessyd be he that commeth in  
the name of the lordē.

**T** The Psstell on the seconde Sondagē i Advent.  
The. xv. chapiter to the Romaynes. A.

**B**re tyme are wyttē for our learnynge that we  
thorowe pacience & conforte of the scripture myght  
haue hope. The god of pacience & cōsolacyon / gyue  
vnto euery one of you / that ye be lyke mynded one  
towards another after the ensample of Jesu chri-  
ste that ye all agreyng togyther may with one mou-  
the honour god & the father of our lord Jesu Chri-  
st. Wherfore receyue ye one an other as christe recey-  
ued vs / to the prayse of god. And I say that Iesus  
Christe was a minister of the Circumcisyon for the  
truthe of god / to confyrme the promyses made vnto  
the fathers. And let the gētyls prayse god for his mer-  
cy / as it is wyttē / for thys cause I wyl prayse the a-  
mong the gentils & syng in thy name. And agayn he  
sayeth ye gētyls reioyse with his people. Agayne/  
prayse the lordē all ye gētyls / & laude hi al nacyns.  
And i another place Esaias sayeth there shalbe the  
rote of Jesse / and he that shall ryse to raygne ouer  
the gētyls: in hym shall the gētyls trust. The god  
of hope fyl you with all ioye and peace in byleupn-  
ge / that ye may be ryche in hope thorowe the power  
of the holy ghoste.

**T** The Gospel on the seconde Sondag in Advent  
The. xxi. chapiter of Luke. D.

in Englyshe.

Jo. iij.



**I**f I sayde vnto his disciples the  
re shalbe sygnes in the Sone /  
in the Mone / & i the Starres / & i the  
earth / the people shalbe in suche per-  
plexite: that they shall nat tell whiche  
way to turne them selues. The see &  
the waues shal rore / & mennes hertes  
shall fayle the for feare / & for lokynge  
after those thynges which shall come

on the erthe / for the powers of heuē shall moue / and  
then shall they se the Sone of mā come i a cloud with  
power & great glory. whē these thynges begyn to cōe  
to passe / the loke vp & lyft vp your hedes / for your re-  
deyryon draweth ny. And he shewed the a ſumplytu-  
de / behold the fygge tree: & al other trees when they  
shutt forth theyr buddes / ye se & knowe of youre ow-  
ne selues that somer is the nye at hāde. So lyke wyse  
ye / whē ye se these thynges cōe to passe / vnderstāde /  
that the kyngdome of god is ny. Verely I saye vnto  
you / this generatiō shall not passe / tyl al be fulfilled  
heuē & erthe shall passe / but my wordes shall nat passe.  
¶ The Bystell the. iij. Sondagē i aduēt. The fyr-  
ste Bystell & the. iij. Chap. to the Corinthyans. A.

**B**rethren let men this wyle esteime vs euen as  
the ministers of Chryste / & disposers of the se-  
cetes of god. Further more it is requyred of the dis-  
posers / that they be founde saythfull / with me is it  
but a verye small thyng / that I shulde be iudged of  
you other / of mānes day / no I iuge nat myne owne  
selfe / I knowe nought by my selfe / yet am I nat  
therby iustified / it is the lord that iudgeth me / therfo-  
re iudge nothig before the tyme / vntyll the lord cōe  
whiche wyl lyghte thiges that are hyd i darkenes: &  
open the counseyles of the hertes. And thā shall eue-  
ry man haue prayse of God. ¶ The Gospel on the  
iij. Sōday i aduēt. The. xi. chap. of Mathewe. A

A iij

The Bytels and Gospels



**W**hen Iohn beyng in prysō herde the workes of Christ he sēt two of his disciples & sayde vnto hi Arte thou he that shal cōe or shal we loke for another. Ies<sup>us</sup> answered & sayd vnto thē. Go & shewe Iohn what ye haue herd & sene The blinde se / the halte go / the lypers are clesed / the deafe heare / the deade ar rēy

sed by agayne: & the Gospell is preached to the pore / & happy is he that is nat hurte by me Eue<sup>n</sup> as they departed Ies<sup>us</sup> begā to speake vnto the people of Iohn What went ye for to se in the wyldernes went ye out to se a rede wauering with the wylde / other what / wente ye out for to se. Wēt ye to se a mā clothed in softe rayment. Beholde they that weare softe clothing / are i kynges houses. But what wēt ye out for to se Went ye out to se a prophete? Ye I saye vnto you / & more thē a prophete / for this is he of whom it is wyrttē. Beholde I sēde my messenger before thy face / whiche shall prepare thy waye before the.

**T**he Bytel on the. iij. today in Aduent the. iij. Chapiter to the Phylippaynes. A.

**B**rethre reioyce i the lordē alway / & agayne I say reioyce / let your softnes be knowē vnto all mē. The lord is euen at hāde. Be nat carefull / but i all thiges shewe your peticyō vnto god i prayer & supplicacyō with gnyng of thākes And the peace of god



which passeth al vnderstanding kepe your hertes / & mides in Christ Iesu.

**T**he Gospell on the. iij. today i Aduēt the fyrste Chap. of Iohn. C.

**W**hē the Jewes sēt preikes & leuites frō Ierusalē to are Iohn What art thou. And he rēssed / & denyed nat / and sayd playnly / I am nat

Christe they asked hym/what the arte thou Helias  
and he sayde I am nat/Arte thou a prophet. And he  
answered no. Thā sayd they vnto him: What arte  
thou / that we may gyue an answer to the that sent  
vs. what sayest thou of thy selfe: he sayd. I am the  
boyte of a cryar in the wyldernes make strayght the  
way of the lord/as sayde the prophete Elaias. And  
they which were sent/were of the pharises and they  
asked him & sayde vnto him. Why baptystest thou the  
if thou be nat Christe/nor Helias neyther a pphet?  
Johan answered the sayeng/ I baptyst with water/  
but one is come amonge you/whom ye knowe nat.  
He it is that cometh after me whiche was before  
me/ whose sho latched / I am nat worthy to vnlose.  
These thinges were don i Bethabara beyonde Jor-  
dan where Johan dyd baptyst.

The Bystel at hye masse on Christmas day The  
first chappiter to the Hebrewes. A.

**B**rethre / god in tynes past dyuerfly/  
and many wayes / spake vnto the fa-  
thers by prophetes / but in these laste  
dayes he hath spokē vnto vs by his  
sonne/whome he hath made heyre of  
all thiges/by whom also he made the  
worlde. Which sone beyng the byghtnes of his glo-  
ry/and very ymage of his substance/bearng by all  
thynges with the worde of his power / hath in his  
owne person purged our synnes/and sytteth on the  
ryght hande of the maiesty on hye/and is more excel-  
lent then the angels / in as moche as he hath by en-  
bertaunce obteyned an excellent name then haue  
they/for vnto whiche of the angels sayde he at any ty-  
me thou arte my sone/this day begate I the.  
And agayne / I wyl be his father / and he shal  
be my sone. And agayne when he bringeth in the



### The Bystels and Gospels

fyfste begottē sone i to the worlde he sayth. And all the angels of god shal worshyppe hym/ & vnto the angels he saythe/he maketh his angels spirytes & his ministers flāmes of fyre but vnto the sone he sayth/ god thy seate shalbe for euer/ & euer the cepter of the kyngdome is a ryght cepter/ Thou hast loued ryght/ wylnes & hated iniquyte wherfore hathe god whiche is thy god/ anoynted the with the oyle of gladnes & boue thy felowes And thou lord in the begynnynge haste layde the foundaciō of the erthe. And the heuens are the workes of thy hādes. They shall perishe/ but thou shalt endure. they al shal ware olde as dothe a garment / & as a vesture shalt thou chaunge them/ & they shalbe chaunged but thou arte alwayes the same and thy yerres shall nat fayle.

**T**he Gospell at hye masse on Chyſtmas day / the fyrst chapytter of Iohan. A.



**I**n the begynnynge was the worde/ & the worde was with god/ and god was the worde. The same was in the begynnynge with god. All thynges were made by it: and without it was made nothyng that was made. In it was lyfe: and the lyfe was the lyght of men: and the lyght shyneth in the darknes and the darknes comprehendeth it nat. There was a mā sent frome god: whose name was Iohn. The same came as a wytnes: to beare wytnes of the lyght: that all mē through him myght beleue: he was nat the light/ but to beare wytnes of the lyght. That was a true lyght/ whiche lyghteth al mē that come i to the worlde/ he was i the worlde/ & the world by hym was made/ & the worlde knewe him nat/ he came amōge his



owne / & his owne receaued hym nat/vnto as many  
as receaued hi / gaue power to be the sones of god / i  
that they byleued on his name / whiche were bozne  
nat of blod / nor of the wpll of the fleshe / nor yet of  
the wpll of men / but of god & the worde was made  
fleshe / and duelte among vs / and we sawe the glory  
of it / as the glory of the onely begotten sone of the fa  
ther / whiche worde was ful of grace and verite.

**T**he Bystel on saynt Steuen daye. The. vi.  
chapter of the Actes of the Aposteis. **C**

**S**teuē full of faythe & power / dyde greate  
wōdres and myracles amonge the people  
Then there arose certayne of the synago  
ge: whiche are called Lybertynes & Syre  
nytes / and of Alexandria / & of Cylicia / &  
Asa / & dysputer with Steuē & they could nat resylte  
the wylsome / & the spyrte: with whiche he spake.  
When they herde these thynges / theyr hertes claue  
a soder: & they gnashed on hym with theyr tethe / but  
he beyng ful of the holy goste / loked vp stedfastly  
with his eyes in to heuen / & sawe the glory of god &  
Jesus stādyinge on the ryght hande of god / & sayd.  
Beholde: I se the heuens opē / & the sone of man stā  
dyng on the ryght hande of god. Then they gaue  
a shoute with a loude voyce & stopped theyr eares &  
ranvpo hym all at ones / & cast hym out of the cytie / &  
stoned hym / & the wytnesses layde downe theyr clo  
thes at a yōge mās fete named Saule. And they sto  
ned Steuen callynge on / and sayenge: Lorde Jesu  
receauē my spirite / and he kneeled downe and cryed  
with aloudē voyce. Lorde laye nat this synē to theyr  
charge And whan he had thus spoken / he fell a slepe  
in our lorde.

**T**he Gospel on saynt Steuen daye. The  
xxij. chapter of Mathewe. **D**

The Byssels and Gospels



**I**esus sayd vnto the Jewes/  
These preestes beholde I sende  
vnto you wyle pphetes/wyle men &  
scribes/& of the same shall ye scour-  
ge in your synagoges/& persecute fro  
cytie to cytie that al ryghtuous blode  
may fall on you/which was shed vpo  
the erth/from the blode of ryghtuous  
Abell vnto the blode of zacharias the

sonne of Barachias/whome ye slewe bytwene the  
temple & the aulter. Verely I say vnto you/al these  
thynges shall lyght vpo this generacio Jerusalem/  
Jerusalem/whiche kyllest pphetes & stonest the which  
ar sent to the/how ofte wolde I haue gadred thy  
chylde togyder/as the henne gadereth her chykens  
vnder her wynges/but ye wolde nat/beholde your ha-  
bitaryō shalbe leste vnto you desolate. For I say vn-  
to you/ye shall nat se me hensforth tyll that ye saye.  
Blyssed be he that cometh in the name of the lord.

**T**he Bystell on saynt Iohn the euange-  
listes dape. Ecclesiastice. xv.

**H**e that feareth god wyll do good:& he that  
kepeth the lawe shall optayne wysdom and  
the wyl come agaynst hym as an honora-  
ble mother:as a womā yet a virgyn shal she receaue  
hym. She shal fede hym with the bryde of lyfe & vn-  
derstandyng and the water of holysome wysdome she  
shal gyue him to drynke and she shal exalte hym a-  
mong hys neyghbours & shal open hys mouth euen i  
the thickest of that gregaryō. And she shal fyl hym  
with the spyt of wysdome & vnderstādyng/and with  
the garment of glory shal apparell hym. She shall  
make hym rich with ioy and gladnes and shall en-  
heret hym of an eueriallynge name.

**T**he Gospel on saynt Iohn dape the euā-  
gelyst. The. xxi. chapiter of Iohn. **E**



Jesus sayde to Peter folow  
me Peter turned about and  
sawe that disciple whō Jes<sup>us</sup>  
loued folowynge which also  
lenned on his brest at supper/  
and sayd. Lord whiche is he that shal  
betray the? To whē Peter sawe hym he  
sayd to Jesus. Lord what shal he here  
to? Jes<sup>us</sup> sayd vnto hym if I wyll haue

hym to tary tyl I cōe/what is that to the/follow thou  
me. Thē went this sayēg abrode amōge the brethē  
that that dyscyppe shulde nat dye. And Jes<sup>us</sup> sayd nat  
to hym/he shal nat dye/but if I wyl that he tary tyl  
I com/what is that to the/the same dyscyppe is he/  
whiche testifeth of these thynges & wrote these thynges/  
and we knowe that his testimony is true.

**T**he Bystel on chyldermas dape. The .xliij.  
chapiter of the reuelacyon of saynt Iohn.



And I loked and lo a lābe stode on the  
mout Hyō & with hym a hondred and  
xliij. M. hauig hys fathers name writ  
tē in theyr forhedes/& I herde a voyce  
frō heuē as the soude of many waters/  
and as the voyce of a great thunder/& I

herde the voyce of harpers harpyng with theyr har  
pers/& they sōg as it were a new sōg before the seate  
& before the. iij. beastes/& the elders & no mā coulde  
lerne that sōg but the. L. & xliij. M. which were rede  
med frō the erth. These are they which wer nat desil  
led with women/for they are virgyns. These folowe  
the lābe whyther soeuer he goethe / these were rede  
med frō men beynge the fyrst frutes vnto god and to  
the lābe/& in theyr mouthes was founde no gyle/for  
they are without spote before the trone of god.

**T**he Gospell on Chyldermas dape.

The seconde chapiter of Mathewe. L

The Bystels and Gospels



**U** He angell of the lord appe-  
red to Ioseph i dreime saye  
Arise & take the chyldes his mother  
& flye in to Egypt & abyde there tyl  
I byynge the worde/for herode wyll  
seke thou chyld to destroye hym.  
Thē he arose & toke the chyld & his  
mother by nyght and departed in to  
Egypte/& was there vnto the deth  
of Herode/to fulfyll that whiche was spoken of the  
lorde/by the pphet/which sayth.out of Egypt haue  
I called my sone. Thē herode perceauynge that he  
was mocked of the wyse mē/was excedynge wrothe  
& sent forth & slewe all the chyldre that were i beth-  
leem/& in al the costes therof as many as were two  
yere olde & vnder/accor dyng to the tyme whiche he  
had diligētylly serched out of the wyse men. Thē was  
fulfylled the whiche was spokē by the pphete Jere-  
mye sayēge. On the hylls was a voyce herde/moue-  
nyng wepyng/& great lamētacyō/Rachel wepyng for  
her chyldre & wolde nat be confortyd bycause they were  
nat.

**T**he Bystel on saynt Thomas day of  
Lanterbury the.v.chap.to the Hebre. **I**

**B**rethren euery hye preeft that his takē from  
among mē ys ordeyned for mē/in thynges p-  
taynyng to god/to offre gyftes & sacryfices for syn-  
nes whicheā haue ppassyō on the ygnoraūte/& on thē  
that are out of the hye waye bycause that he hi selfe  
also his ppassed with infirmyte for the which infir-  
mities sake he is bounde to offre for synes/as well for his  
owne parte/as for the peoples. No man taketh ho-  
noure vnto hym selfe but/he that is called of god/as  
was Barō/euē so lyke wyse chryst honored hym self  
that he myght be the hye preeft/but he glorifyed hi  
that sayde vnto hym. Thou arte my sone/this daye  
begat I the/as he also in another place speaketh,



in Englyshe.

fo. vij.

Thou art a preeſt for euer after the orde of melchizedech.

**T**he goſpell on ſaynt thomas dape of Lanterbury. The. xix. chaſ. of Luke. B



**I**esus put forth a parable vnto his diſciples ſayenge. A certayne noble mā wēt in to a ſarre cōūtre/ to receaue him a kyngdom & then to come agayne/ he callede his tē ſeruaūtes/ & deliuered them ten pouēd ſayēg vnto thē. Bye & ſell tyl I come. But hys cyteſens hated hī/ & ſente meſſengers after hym ſayenge we wyll nat

haue this man to raygne ouer vs/ & it came to paſſe when he was come agayne & had receaued his kyngdome he cōmaūded his ſeruaūtes to be called to him to whome he gaue his money/ to wytte what euery mā had done. Then came the fyrſt ſayēg/ lorde/ thy pouēd hath encreaſeth ten pouēd/ & he ſayd vnto hym well good ſeruaūt/ becauſe thou waſte ſaythfull in a very lytell thyng/ take thou auctoryte ouer ten cyties/ and the other cā ſayēg lorde. Thy pouēd hath encreaſed fyue pounde & to the ſame he ſayde. And be thou alſo ruler ouer fyue cyties. And the thyrde came & ſayd lorde/ beholde here thy pouēd which I haue kept in a napki for I feared the bycauſe thou arte a ſtrepghte mā/ thou takeſte vp that thou laydeſte nat dwne and repeſt that thou dydeſt nat ſowe. And he ſayde to hī of thyn owne mouthe iudge I the. Thou euyll ſeruaūt/ kneweſt thou nat that I am a ſtrayte mā/ takynge vp that I layde nat dwne & reppnge that I dyd nat ſowe/ wherfore thē gauelt nat thou my money i to the banke/ & then at my cōmpnge I myght haue reqdred myne owne vauntage/ & he ſayd to thē that ſtoode by. Take frō him that pouēd & gyue it hym that hath tene pouēd. And they ſayde to hym Lorde he hath ten pouēd. I ſaye vnto you/ that vnto



The Epistels and Gospels

all them that haue it shall be gyue. And fro hym that hath nat/euen that he hath/ shall be taken awaye fro hym. Moreouer those myn enemyes: whiche would nat that I shoulde raygne ouer thē/byngne hyther & sle them before me/ And when he had thus spokē/he pceded forth before thē. And went by so to Ierusalem  
**T**he Epistel on the sonday after Chyystmas day the. iiii. Chappter to the Galataynes. A.

**B**rethē I say that the heyre as longe as he is a chyldē dyfferith nat fro a seruaunt: though he be lordē of all: but is vnder tutors & gouerners / vntyll the tyme apoynted of the father: euen so we as lōge as we were childrē: were i bōdage vnder the ordynacyōs of the world but whē the tyme was full come god sente his sonne boine of a woman: and made bōde vnto the lawe to redeme then: which were vnder the lawe: that we thorow electyōn myght receaue the inherytaunce that belōgethe vnto the natural sones/ bycause ye are sōes God hath sēt the spiryte of his sonne/i to our hertes: which cryeth Abba father wherfore now arte thou nat a seruaūt: but a sone: yf thou be the sōe thou art also the heyre of god through Chyyst

**T**he gospel on the sonday after Chyystmas day: the second chappier of Luke. E.



**I**oseph and Mary/the mother of Ies<sup>us</sup> meruailede those thinges whiche wer spoken of him/ and symed blyssede them / & said vnto Mary his mother behold this chyldē shall be the fall & resurrexyōn of many i israell / & sygne whiche shall be spokē agaynst/and moreouer the swerde shall pearce thy soule that the thoughtes of many hertes may be opened and there was Anna a pphetesse/the doughter of Phanuell of tribē of Aser: she was of a greate age / & hade ly-

uede with an husbande seven yere fro her byrgynthe  
 & she had be a wydowe aboute foure score & foure yea-  
 res/whiche went neuer out of the Temple/but serued  
 there / with fastynge & prayer nyght & daye / & she ca-  
 me forth the that same houre / & praysed god & spake of  
 hym/to all that lookede for redempcyon in Ierusalem &  
 as sone as they had persoutined al thynges accordig  
 to the lawe of the lord they returned i to Galyle i to  
 theyr owne cytye Nazareth/& the chyld grewe & we-  
 red stronge in spiryte/and was full of wyldome and  
 the grace of god was/with hym.

**C** The Epistel on newe yeres daye The secōde cha-  
 ppter vnto Eptus. **L.**

**M**ost dere beloved Cyr<sup>e</sup> The grace of gode  
 that byngeth saluacyon vnto all men hath  
 appered & teacheth vs that we shuld deny vn-  
 godlynes & wordly lustes & that we shulde  
 be sober mynded ryghtuously & godly in this pre-  
 sent worlde/lokyng for the blyssed hope & glorious  
 apperyng of the myghty god/& of our sauour Je-  
 su chryste which gaue hym selfe for vs/to redeme vs  
 from all vnrighwysenes/& to pouge vs a peculyer  
 people vnto hym selfe feruently gyuen vnto good  
 workes These thynges speke and exorte.

**C** The Gospel on newe yeres daye. The. i. chapi-  
 ter of Luke. **L.**

**A**nd whē the eyght daye was come that the  
 chyld should be cyrcycled hys name was  
 called Ies<sup>us</sup> which was named of the Angell  
 before he was zceaued i his mothers wōbe

**C** The Epistel on twelfe. daye. **Claye. ix**  
**U**p & receaue lyght. Ierusalem: for thy lyght is  
 cōde/& the glory of the lord is by ouer the/for be-  
 hold darkenes shal couer the erth:& a thicke myst the  
 naryons/but the lord shal ryse as the sone ouer the  
 and his glozpe shal be sene vpon the / and the

### The Wyseis and Gospels

hethen shall walke in thy lyght / and the kyn-  
ges in the byghnes that is rylen ouer the / lyft vp  
thyne eyes rounde aboute / & se / all these are gathered  
to gyther & are cōe to the thy sones chal cōe frō farre  
& thy doughter chal be euer by thy syde / the thou shalt  
se & shalt haue plēty / thy hert chal wōder / and break  
out i ioye / whē the multytude of the see are turned  
to the / & the armyes of the hethene are cōe vnto the  
The abundaunce of Camelles chal couer the & the  
Dromadozpes of Madiā & Epha / chal come al of  
them from Saba / & bring golde / & frankensence / &  
chal preach the prayse of the lorde.

**T**he Gospell on the twelſe daye . The seconde  
chappter of Mathewe. **A.**



**W**hē Jhesus was borne i Beth-  
leem in Jure / in the tyme of  
kynge Herode / beholde / there came  
wyse men from the West to Jerusa-  
le ſayenge where is he that is borne  
kynge of the Jewes / we haue ſene  
his ſtarre in the West / & are come to  
worſhypppe him. Herode the kynge /  
after he hade herde this was trou-  
bled / & all Jeruſalem with him / & he gatheryd all the  
cheſe preeſtes & ſcrybes of the people / & demaunded  
of them wher Chyſt ſhoulde be borne. They ſayde  
vnto hym in Bethleem i Jure for thus it is wyttē  
by the pphet. And thou Bethleē i the lāde of Jure /  
arte nat the leſt concerninge the prynces of Juda for  
out of the ſhall come a captayne / whiche ſhal gover-  
ne my people Iſrael. The Herode fuellly called the  
wyſe men / & dyligētly enquiryede of thē / the tyme of  
the ſtarre that appered / & ſent them to bethleē ſayen-  
ge. Go and ſerche dyligētly for the chyld / and whē  
ye haue ſoude hym / byng me worde that I maye co-  
me & worſhypppe hym alſo / when they hade herde the

kyng: they departed: & loo the starre whiche they sawe in the West/went before them/vntyl it came & stode ouer the place where the chylde was when they sawe the starre they were meruaylously glade & entered in to the house/& founde the chylde with Marye hys mother:& kneeled downe & worshyppe hys mother: & opened the treasures:& offred vnto hym gyftes/golde/frankelence & myrrre. And after they were warned of god i theyr slepe/that they shulde nat go agayn to herod/they returned in to theyr owne countree another waye. ¶ The Dystell on the Soday with in the vras of the Epyphany.

And receaue lyght Jerusalem. &c. ye shal fynde this Dystel on twelf day. fo. viij.

¶ The Gospell on the Sondaye with i the vras of the Epyphany. The fyrst chapter of Iohh. D



**I**ohn sawe iercomynge vn to hym & sayd. Beholde the lambe of god/whiche take the awaye the synne of the worlde. This is he of whome I sayd: after me cometh a mā whiche was before me/for he was per then I/and I knewe hym nat: but that he shulde be declared to israel. Therefore & I com

baptysyng with water And Iohh bare recorde sayyng I sawe the spirite descēdyng fro heuē: like vnto a doue & it abode vpon hī & I knewe hī nat/he that set me to baptise the i water sayde vnto me/vpō whome thou shalt se the speryte descēde and tari syl on hym that/same is he which baptiseth with the holy goost. And I sawe & bare recorde / that this is the sone of gode.

¶ The Dystel on the fyrst Sodaye after the vras of the Epyphanye/the. xij. chap. to the Romayns. A.

**B**ethien I beseeche you by the mercifulnes of god/that ye make youre bodys a quicke sacry



## The Bystels and Gospels

fyre/holy and acceptable vnto god / whiche is your reasonable scrupnge of god / & fastyon nat your selues/lyke vnto this worlde but be ye chaūged i your shape by the renupnge of your wyttes that ye may fele whar thyng that good/that acceptable/& perfede wyl of god is for I say thorow the grace that vnto me gyue is to euery man amonge you / that no man esteime of hym selfe moze thē it becommeth hym to esteime/but that he discretly iudge of hym selfe accor dyng as god hath dealte to euery man the measure of fapth as we haue many mēbres in one body/and all membres haue nat one offyce / so we beyng many/are one body in Chylste/and euery man amōge oure selues one anothers membres.

**T**he Gospel on the fyrst Sondaye after the vntas of the Epipha. The secōde chap. of Lucke. f.



**U**hen iesus was. xij. yere olde/they wente vp to Jerusalem after the custome of the feaste / & when they had fulfpled the dapes / as they returned home.the chylde iesus bode styll in Jerusalem vnknowynge to his father and mother/for they supposed he had ben i the company. They came a dapes iorney / and sought hym amōge theyr kynnsfolke and acquayntaunce/and founde hym nat They wente backe agayne to Jerusalem / & sought hym/& it fortunēd that after thie dapes / they founde hym in the temple syttinge in the myddes of the doctures bothe hearyng them:and pōsnyng them and all that herd hym/metrupled at his wyttre & answers and when they sawe hym / they were astopned/and his mother sayd vnto hym/come why hast thou thus dealt with vs. Beholde thy father and I haue soughte the sorowng/& he sayd vnto thē how is it/



in Englyshe.

For.

that ye haue soughte me / wylt ye nat that I muste  
go about my fathers busynes / and they vnderstode  
nat the sayeng that he spake to them / and he wentes  
with them and came to Nazareth / & was obedyent  
to them / but his mother kepte all these thynges in  
her herte / and Iesus encreased I wylsome and age /  
and in fauoure with god and man.

**T**he Psstell on the seconde Sondaye after the  
was of the Epy. The. xij. chap. to the Romayns.

**B**erthen seyng that we haue dyuers gyftes / ac-  
cording to the grace that is gyuen vnto vs / yf  
any man haue the gyfte of prophesye let hym haue  
it / that it be agreying vnto the sayth. Let hym that  
hath an offyce wayte on his offyce / let hym that tea-  
cheth take hede to his doctryne / let hym that exor-  
teth / gyue attendaunce to his exortacyon / yf any mā  
gyue / let hym do it with synglenes / let hym that ru-  
leth do it with diligence / yf any mā shewe mercy / let  
hym do it with chere fulnes let loue be without dis-  
simulacyon / hate that whiche is euyl / and cleaue  
vnto that which is good. Be kynde one to another  
with brotherly loue / in gyuyng honoure / go one be  
foye another. lette nat the busynes whiche ye haue i  
hande be tedypous to you / be seruent i the spiryte / ap-  
plye / your selues to the tyme / reioyse in hope / be pa-  
cyent in tribulacyon continue in prayer / dyscreyete  
vnto the necessyte of the sayntes and dplygently to  
harboure. Blysse them whiche persecute you blysse  
but curse nat / be mery with thē that are mery / wepe  
with them that wepe / be of lyke affectyō one toward  
another / be nat hye mynded / but make your selues  
equall to them of the lower sorte.

**T**he Gospell on the seconde. Sondaye after the  
was of the Epyppha. the. ij. Chapter of Johan. 3.

B ij

# The Bystel and Gospels



**T**here was a maryage i Cana a cytie of galyle / & Ies<sup>us</sup> mother was there / Ies<sup>us</sup> was called also & his discypples vnto the maryage / & when the wyne fayled Ies<sup>us</sup> mother sayde vnto hym / they haue no wyne / Ies<sup>us</sup> sayde vnto her / woman what haue I to do with the / myn houre ys nat yet come his mother say

de vnto the mynysters / what so euer he saythe vnto you do it There were stadyng. vi. water portes of stone after the maner of purifyenge of the Jewes cotayning two or. iij. sythyns a pece. Iesus sayd vnto the / fyl the water portes & they fylled the vp to the harden / & he sayd vnto the. Drawe oute nowe / & beare vnto the gouernour of the feaste & they bare it And whā the ruler of the feaste hade tastede the water that was turnede vnto wyne / neyther knewe whēse it was / but the mynysters which drew the water knewe / he called the byde grome. and sayde vnto hym / al men at the begynnynge set forth good wyne / and when men be dronke / them that whiche is worse / but thou hast kept backe the good wyne vntyll nowe. This begynnynge of myracles dyde Iesus in Cana of Galyle / & shewed his glorie / & hys discyples beleued on hym

**T**he Bystell on the. iij. Sondag after the blas of the Epyphany. The. xij. Chap. to the Romayns  
**R**ethene / be nat wylse in your owne oppnyds. Recōpēce to no mā euyl for euell / purde afoze hāde thynges honest in the syght of all men / yf it be possyble yet on your parte haue peace with all men / derely be loued auēge nat your selues. but gyue rowme vnto the wrathe of god / for it ys wyrtten / vengeaunce is myn / and I wyll rewarde saythe the lord. Therfore yf thyn enemy hūgre fede hī / yf he thyrste gyue hym drynke / for i so doyng thou shalt heape

cool  
but  
blas



sayd  
thp  
tes  
entr  
tayne  
ser.  
and  
I w  
red  
dest  
wor  
also  
dyot  
and  
uau  
thar  
hym  
grea  
that  
rest  
dom  
shal  
be u

cooles of fyre on his heed be nat ouer come of euyl.  
but ouercome euyl with goodnes.

**T**he Gospell on the thyrð Sondaye after the  
was of the Epypha. The. viij. Cha. of Mathew. A



**W**hen Iesus was come downe  
from the mountayn. moche  
people folowed hym & lo ther-  
re came a Lepre and woꝝshyp-  
ped hym / sayenge / mayster / yf thou  
wylte thou canste make me cleane / he  
put forth his hande and touched hym  
sayeng I wyl / be thou cleane / & imme-  
diatly his leprosy was clesed / & iesus

sayd vnto hym / se thou tell no man / but go and shew  
thy selfe to the preest / and offre the gyfte that Moys-  
ses commaunded. in wyrtuelle to then whē Ies<sup>us</sup> was  
entred in to Capernaū / there came vnto hym a cer-  
tayne Cēturyon / beseechyng hym / and sayeng / May-  
ster / my seruaūte lyeth syche / at home of the palseye /  
and is greuouly payned / and iesus sayd vnto hym.  
I wyl come and cure hym. The Cēturyon answe-  
red and sayd. Syr I am nat worthy that thou shul-  
dest come vnder the rofe of my houle but speake the  
word only and my seruaunt shall be healede / for I  
also my selfe / am a man vnder power / and haue soul-  
dours vnder me / & I saye to one go / and he goeth /  
and to another come and he commeth and to my ser-  
uaunt do this / and he doeth it. When Iesus herde  
that he meruaylede and sayde to them that folowed  
hym. Merely I saye vnto you. I haue nat founde so  
greate sayth: no nat I israel. I say therfore vnto you  
that many shall come from the est and west / and shal  
rest wīthe Abraham / Isaac and Iacobe / i the kyng-  
dome of heuen / and the chyl dren of the kyngdome  
shal be caste out in to the vtter darknes / there shal  
be wepyng and gnashyng of teeth. Then Iesus

The Byssels and Gospels  
sayde vnto the Centured / go thy way / and as thou  
haste beleuede / so be it to the / and hys seruauit was  
healed the same houre.

The Byssell on the fourthe Sondag after the  
vtas of the Epyphanie the. xij. Chapiter to the  
Romayns. B.

**B**rethren owe nothyng to any mā but to loue  
for another for he the loueth another fulfylleth  
the law for these cōmaundemētes thou shalt nat cō-  
myt aduouty / thou shalt nat kyl / thou shalt nat ste-  
le. Thou shalt nat beare fals wytnes. Thou shalt  
nat desyre / an so forth the yf ther be any other cōmaū-  
dyment. they are all comprehendyd in this sayenge.  
Loue thy neyghboure as thy selfe / loue hurterh nat  
his neyghbour. Therfore loue is the fulfyllinge of  
the lawe.

The Gospel on the fourthe Sondag after the  
vtas of the Epyphanie the. viij. Chapiter of  
Mathewe. C.



When Iesus entred  
in to a schyp and hys  
discypples folowed  
hym / and beholde the  
re arose a greete stor-  
me in the see / in so  
moche that the schyp-  
pe was hydde with waues / and he  
was a slepe and hys discypples came  
vnto hym / and awoke hym sayēg. Mayster saue vs  
we perishe / he sayde vnto them why are ye fearful  
O ye of lytell fayth. The he arose and rebuked the  
wyndes and the see / and there folowed a great cal-  
me / and the men meruayled and sayde what man is  
this / that bothe wyndes and see obey hym.



in Englyshe.

For. xij

**T**he Bytell on the fyft Sonday after the vias  
of the Epiphanye. The thyrde Chapter  
to the Colossyans. B.



Brethren / now as elect of god / holy  
and beloued / put on tender mercy/  
kyndnes/humblenes of mynde/me-  
kenes/long suffryng/forbering one  
on ather/ys any man haue a quarell  
to another / euen as Chryst forgaue  
you / euen so do ye / aboute all these  
thynges put on loue/whiche is the bond of perfect-  
nes/and the peace of good rule in youre hertes / to  
the whiche peace ye are called in one body / and se  
they be thankful: let the worde of Chryst dwel i you  
plenteously in al wysdome teche and exorte your  
owne selues in Psalmes and Hymnes: and spyr-  
tual songes: whiche haue fauour with them syn-  
gynge in your hertes to the lord: & all thynges what  
so euer ye do in worde or dede: do in the name of the  
lord Iesu: grynge thakes to god to father by hym

**T**he Gospell in the. v. Sondaye after that  
vias of Epyphanye the. xiiij. Chapter  
of Mathewe. G.



Iesus sayde vnto his  
disciples. The kyng-  
dome of heuen is ly-  
ke vnto a man whi-  
che sowed goode se-  
de in his felde: but  
whyle men slept: the-  
re came his foo: and sowed tares a-  
monge the wheate and went his  
way. When the blade was spronge vp: and had  
brought forth fruyte them appered the tares al-  
so. The seruauntes came to the householder:

B iij



The Pystels and Gospels  
sayde vnto hi. **S**yfowdest nat thou goode seede  
in thy close/ fro whence the harbe it tares/ he sayde to  
the enuyous ma hath done this. The the seruaun  
tes sayd vnto hym. Wylt thou the that we go & ga  
ther the & he sayd nay/ lest whyle ye go about to we  
oute the tares/ ye plucke vp also with the the wheate  
by the rotes let bothe grow togyther tyl haruest com  
and i tyme of heruest/ I wyl saye vnto my reapers/  
gather ye fyrste the tares/ and bynde the yn sheues /  
to be bñt/ but gather the wheate in to my barn.

The Pystel on the Soday after weddyng goeth  
out called Septuage. The. i. pystel to the Corynthy  
ans and the. ix. Chapter. D.

**B**rethre/perceyue you nat how that they which  
rune in a course rune all yet but one receyueth  
the rewarde/ so rune that ye may optayne Eueri ma  
that prouet maystres abstayneth from al thynges / &  
they do it to obtayne a corruptible crowne/ but we to  
obtain an vncorruptible crowne. I therfore so rune  
nat as at an vncertayne thyng/ so fyght I nat as one  
that beareth the aye but I tame my body / & bynge  
hym in to subieccyon/ lest after that I haue preached  
to other I my selfe shulde be a cast away. Brethren  
I wolde nat that ye shulde be ignoraunte of this / as  
yowre fathers were all vnder a cloude/ & all passed tho  
rowe the see/ and were al baptyled vnder Moyles in  
the cloude/ and in the see/ and dyd al eate of one spiri  
tuall meate/ and dyd all drynke of one maner of spi  
rituall drynke and they drynke of that spyrtyual roc  
ke that folowed them/ whiche rocke was Chryste.

The Gospel on the Soday after weddyng  
goeth out called Septuagesima the. xx. chapter of  
Matthewe. A.



**I**esus sayde vnto his disciples.  
 The kyngdome of heuen is ly-  
 ke vnto an householder / whiche wet  
 out early in the mornynge to hyre labour-  
 ers in to his vynyard. and he agreed  
 with the labourers for apeny a daye/  
 and sent them in his vynyard. And he  
 went out aboute the thyrde houre / &  
 sawe other standynge ydell in the mar-  
 ket place / and sayd vnto them / go ye also in to my vy-  
 neyarde / and what so euer is ryght / I wyll gyue you /  
 and they went theyr way. Agayne he wente out abou-  
 te the fyrte and nynt houre / & dyde lyke wyse. And  
 he went oute aboute the eleueth houre / and founde  
 other standynge ydell / and sayde vnto the. Why sta-  
 de ye here al the day ydell. They sayd vnto hym. Be-  
 cause no man hath hyred vs. He sayde vnto the. Go  
 ye also in to my vyneyarde & what soeuer shall  
 be ryght / that shall ye receaue. A bhan euen was co-  
 me / the lord of the vyneyarde sayd vnto his Ste-  
 ward cal the labourers / & gyue the theyr hyre / begin-  
 ne at the laste tyl thou com to the fyrste. And they whi-  
 che were hyred about the eleueth houre / cam & recea-  
 ued euery man a peny. Then came the fyrst / suppo-  
 syng that they shulde receaue more / & they lyke wy-  
 se receaued euery man a peny. And whē they had re-  
 ceaued yt / they grudged against the good man of the  
 house sayeng. These last haue wrought but one houre  
 & thou halte made the equal vnto vs / which haue  
 boyrne the burthen & hete of the daye. He answered  
 to one of them sayēg frēde I do the no wronge / dyd-  
 dest thou nat agre with me for a peny. Take that whi-  
 che ys thy dute / and go thy waye / I wyll gyue vnto  
 this laste / as moche as to the / is it nat lauffull for me  
 to do as me lysteth with myne owne is thyn eye euyl  
 because I am good / so the last shal be fyrst / & the fyrst

The Pistels and Gospels

shal be laste/for many are called / a fewe be chosen.  
¶ The Pistel on the Sondaye of .lx. the second py  
stel to the Corinthyans and the .xi. chappiter. G.

**B**rethren suffre soles gladly by cause that  
ye poure selues at wyse/for ye suffre euen  
yf a man bryng you in to bondage/if a mā  
deuoure/if a man take/yf a man exalte hym selfe yf  
a man smyte you on the face I speke as cōcernyng  
rebuke as thowghe we had ben weake howbeit whe  
ryn so euer any mā dare be bolde/ I speake folyshe  
ly. I dare be bolde also. They are hebrues so am I  
They are Israelytes/euen so am I. They are the  
seede of Abraham/euen so am I. They are the miny  
sters of chryst. I speake as afole/ I am more. In la  
bours more abundant of the in stryppes aboue mea  
sure/in pryson more plenteously/in dethe ofte of the  
Jewes/tyue tymes receaued I/euery tyme .xl. stry  
ppes saue one. Chryse was I beaten with rodde.  
I was ones stoned. I suffrede chryse chyppe wake/  
nyght & daye haue I bē i the depth of the see i toze  
nyng of ten. In parels of waters/i parell of robbers  
in ieoperdyes of min owne nacyō/in ieoperdyes a  
mong the hethē. I haue ben i parcelles i cytyes/i pa  
relles i wildernes/i parcelles i the see i parcelles amōge  
falle brethē in labour & trauayle/i watchyng of ten:  
in hūgre:i thyrst in fastyng often:in colde & i naked  
nes:beyde the thynges which out wardely happē vn  
to me: I am cōbzed daply and care for all congrega  
cyōs vwho is sycke:and I am nat sycke who is hur  
te i sayth:and my hert burneth nat yf I must nedes  
reioyce: I wyll reioyce of myne infirmities. God  
the father of oure lord iesus chryst/whiche is blessed  
for euermore knoweth that I ly nat.

¶ The Gospel on the Sondaye of .lx. The .viij.  
chappiter of Luke. A.



**U**hē moche people were gathe-  
red to gyther: and were come  
to Jer<sup>o</sup> oute of the cytyes: he spak by  
a similitude. A sower went out to sow  
his seede. And as he sowēd: som fel by  
the way syde: and it was trode vnder  
fete: and the foules of the ayre deuou-  
red yt vp and some fel on stones: and  
as soone as it was spronge vp: yt wyd  
died away bycause it lacked moystnes: & some fell a-  
monge thornes: and the thornes sprong vp with it:  
and choked it. And some fell on good ground: and  
spronge vp and bare fruyt an hōdred folde. And as  
he sayd these thynges: he cryed: he that hath eares to  
heare: let hym heare: his dyscyples asked hym: sayen-  
ge: what maner symplytude this shulde be: and he  
sayd: vnto you it is gyuen to knowe the secretes of  
the kyngdome of god: but to other in similitudes:  
that whē they se: they shuld nat se & whē they hear:  
they shulde nat vnderstande: the similitude is this  
The seede is the worde of god: those that are besyde  
the waye are they that heare: and afterwarde com-  
meth the deuyl and taketh a waye the worde oute  
of they: hertes: lest they should byleue and be saued  
They on the stones: are they whiche when they hea-  
re the worde receaue it wyth ioye: and these haue no  
rotes: which for a whyle byleue: & i tyme of tēptacyō  
goo awaye. That whiche fell amonge thornes: are  
they whiche heare & go forth: and are choked with ca-  
re and ryches & voluptuous lyuing: & byng forth no  
fruyte. That i the good grounde: they are whiche with  
a good & pure hert: heare the worde and kepe it: and  
byng forth fruyte with patience.

**T**he Bystell on the Sonday of .l. the fyrste By-  
stell to the Lorynthians. The. xiiij. chapter. **A.**



# The Bytels and Gospels

**B**rethre thowge I speake with the tonges of  
men and angels / & yet had no loue I were euē  
as soudyng brasse and as a tynklynge cymball. And  
though I coulde prophesy / and vnderstode al secre-  
tes / and all knowlege / ye yf I had all sayth so that I  
coude moue mountaynes out of thei places / & yet  
had no loue / I were nothyng. And though I be so  
wed al my goodes to fede the poore / and though I  
gaue my body euē that I burned / and yet haue no  
loue / it profyterh me nothing / loue suffreth lōg and  
is curteous / loue enuyeth nat / loue doth nat frowar-  
dly / swelleth nat / dealeth nat dyshonestly / sekerh nat  
her owne / is nat prouoked to angre / thiketh nat euyl /  
reioycedh nat in iniquite / but reioycedh in the trueth  
suffreth all thige / byleueth all thiges / hopeth all thin-  
ges / and endureth in all thynges. Though that the  
pphesyng sayle / other tōges shall cease / oꝝ know-  
lege vanyssh away / yet loue falleth neuer away / for  
our knowlege is vnparfyte / and our prophesying is  
vnparfyte / but whē that whiche is parfyte is cōe / the  
that which is vnparfyte shalbe done away / when I  
was a chylde I spake as a chylde. I vnderstode as a  
chylde / I imagyned as a chylde / but as sōe as I was  
a mā I put away all chyldeyshenes / now we see in a  
glasle euē i a darke speakige / but whē shall we see fa-  
ce to face. now I know vnparfytly But whā shall I  
knowe euē as I am knowē / nowe abyderh / sayth / ho-  
pe / & loue / euē these thye / but the chefe of the / is loue.



The Gospell on the Sōday of. l.  
The. xviij. Chappter of Luke. F.



**J**esus toke vnto hy the twel-  
ue & sayde vnto the beholde  
we go vp to Ierusalā / and  
all shall be fulfilled that are  
wryttē by the prophetes / of  
the sones of man / he shall be deliue-



red vnto the gentyls / & shall be mocked / and shall be  
despytefully entreated / & shall be spetren on / & when  
they haue scourged hym / they wyl put hym to deeth /  
and the thyrde day shall he aryse agayn. They vnder  
stode none of these thynges & this sayinge was hyd  
from the / and they perceyued nat the thynges which  
were spoken / it cam to passe / as he was come nye vnto  
Jerico / a certayne blynde man sate by the waye syde  
begging / and when he herde the people passe by / he  
asked what it meante. They sayde vnto hym / that  
Jesus of nazareth went by / and he cryed sayeng. Je-  
sus the sone of Dauid haue mercy on me / and they  
whiche went before rebuked hym / because he shuld  
hold his peace / and he moche the more cryed. The  
sonne of Dauid haue mercy on me. Jes<sup>s</sup> stod still /  
and commaunded hym to be brought vnto hym / and  
when he was come nere / he asked hym sayenge.

What wilt thou that I do vnto the / and he sayde /  
lorde that I maye receaue my syght / Jesus sayd vn-  
to hym Receaue thy syght / thy fayth hath saued the /  
& imedyatly he sawe & folowed hym prayng god /  
& al the people when they sawe it / gaue laude to god.

The Bytell on on Thewednesday. The secon  
de chapyter of Iohel. D.

**O**ure lord sayth turne to me with all your  
hertes / in fastyng and lamentacyon / & teare  
your hertes / & nat youre garnytes / and tur-  
ne vnto the lord your god / for he is full of  
mercy / and compassyō / long yer he be angry / & great  
in mercy / and repenteth whē he is at the poynt to pu-  
nysh / who can tell whether the lord wyl turne and  
haue compassyō & shall leaue after hi a blyssyng / sa-  
crifice and drynke / offryng vnto the lord your god.  
Blow a trompet in Syon proclayme fastyng / and  
call a cōgregacyō / gather the people to gyther / byng  
thou the elders to one place / gather the yonge chyl-

### The Pykels and Gospels

drē & they that sucke the brestes to gyther / let the by  
de grome come out of hys chambze / & the byde out  
of her parloure / let the prestes that mynyster vnto  
the lord / wepe by twene the porche & the alter / & save  
spare lozde thy people and delyuer nat thyne enheri  
taunce vnto rebuke that the hethen shulde raygne o  
uerthē / why shuld they say / amōg the nacyōs / where  
is theyr god. And the lorde enuyed for his laudes sa  
ke / & had cōpassyō on his people & the lord answered  
& sayde vnto his people behold. I set you corne newe  
wyne & oyle / that ye shal be satisfiēd ther with ney  
ther wyll I delyuer you any moze vnto the hethen.

**C** The Gospell on Alshedwednesday. The. vi. cha  
pyter of Mathewe. 15.



**C**rist sayd vnto hys discy  
ples whē ye faste / be nat sad  
de as the hypocrytes are / for  
they dysfigure theyr faces:  
that it myght appere vnto  
mē that they faste. Merely I saye vnto  
you: they haue theyr rewarde. But  
thou when thou fastest: anoynt thyne  
heed: and wail he thy face: that it appe

re nat vnto men how that thou fastest: but vnto thy  
father that is in secret: and thy father whiche seythe  
in secrete: shal rewarde the openly. Gather nat trea  
sure to gyther on erth: where ruste and mothes cor  
rupte: and where theues breake throughe & steale but  
gather the treasure to gyther in heuē: where neyther  
rust: nor mothes corrupt: & wher theues neyther bre  
ke vp nor yet steale: For wher soeuer youre treasure  
ys: there wyll youre hertes be also.

**C** The Pyskel on the fyrst Sondaye i Lent / the se  
conde pykell to the Corynthyans The. vi.  
chapiter. A.

**B**rethren we exorte you the ye receaue nat the  
 grace of god in vayne / for he sayth I haue heu-  
 de the in a tyme accepted / & in the day of saluacyon  
 haue I sickered the. Beholde now is the well ac-  
 cepted tyme / beholde now is the daye of saluacyon / let  
 vs gyue no mā occasiō of euyl / that i oure offyce be  
 foude no faulte but i al thiges let vs be haue oure sel-  
 ues as the ministers of god. I moch pacyēce / i afflyc-  
 cyōs / i necessyte / i anguyllhe i strypes / i prysonēt / i  
 stryfe i laboure / i watche / i fastig / i purenes / i know-  
 ledge / i lōge sufferynge / i kyndnes / i the holy ghost / i  
 loue vnfayned / in the wordes of trueth / i the power  
 of god / by the armure of ryghtwysenes on the ryght  
 hāde / & on the lyft hāde i honoure & dishonour / i euyl  
 reporte and good reporte / as discepuers / & yet true /  
 as vnknoen / as dyenge and beholde we yet lyue /  
 as chastened and nat kyllid / as sorowynge and yet  
 alway merre .as poore & yet make many ryche / as  
 haupng nothyng / and yet posselssyng all thynges.

**T**he Gospel on the fyrst Sonday in Lent the  
 iiij. chapyter / of Mathew. A.



**U**nto the Iesus was lede away  
 of the spiryte in to wylde-  
 nes to be tēpted of the de-  
 uyl. And when he hadde fasted forty  
 dayes & forty nyghtes / at the laste he  
 was an hūgred. Thē came vnto hym  
 the tēpter / & sayd: if thou be the sone  
 of god / cōmaūde that these stones be  
 made breade. He answered and sayd.

It is wyttē / mā shall nat lyue onely by breade / but  
 by euery worde that procedeth out of the mouthe of  
 god. Thē the deuyl toke hi vp i to the holy cyte / & let  
 hym on a pyracle of the temple and sayde vnto hym  
 if thou be the sone of god / cast thy selfe downe / for  
 it is wyttē / he shal gyue his angels charge ouer

### The Bystels and Gospels

the / & with theyr handes they shal holde the by that thou dalt nat thy fote agaynst a stone. Iesus sayde to hym / this is wyrtte also. Thou shalt nat tēpte thy lordē god. The deuyl toke hym by agayn and let hym in to an excedynge hye mountayne / and she wed hym al the kyngdomes of the world and al the glory of them / & sayd vnto hym / al these wyll I geue the / yf thou wylt fall downe & worshyp me. Then sayd Iesus vnto hym / auoyde Sathan for it is wyrtten. Thou shalt worshyp thy lordē god / and hym only shalt thou serue.

**T**he Bystell on the seconde sonday in Lent / the fyrst bystell to the Cellalonyās. The fourth chap. I

**W**e beseeche you brethrene / & exorte you in the lord Ies<sup>us</sup> that you encrease more & more / euē as ye haue receaued of vs / how ye ought to walke & to please god / ye remēber what commaundementes / we gaue you i the name of the lord Iesu christ / for this is the wyl of god / euē that ye shulde be holy / and that ye shuld absteyne from fornicacyon / that euery one of you shulde knowe howe to kepe hys vessel in holynes and honoure. And nat in the lust of concupysens / as do the heathen whiche knowe nat god that no man go to farre and defraude his brother i bargayning / because the lord is a veger of al suche thynges / as we told you befoze tyme / & testyfyed vnto you / for god hathe nat callede vs vnto vncleennes. but vnto holynes in Chyyst Ies<sup>us</sup> our lordē.



**T**he Gospel on the seconde sonday in Lent the .xv. chapter. of Mathewe. L.



Esus went thēce and departed in to the costes of Tyre and Sydon. And beholde a woman whiche was a Cananite came out of the same costes &



cried vnto hym / sayeng / haue mercy on me lord the  
 sone of Dauid / My doughter is petyously vered  
 with a deuyl And he gaue her neuer a word to answe-  
 re. The came to hym his dyscyples & besought hym  
 sayēg / send her away / for she foloweth vs cryenge /  
 he answered & sayd. I am nat sent / but vnto the losse  
 shepe of the house of Israell. The she came and wor-  
 shipped hym / sayēg / mayster / sucke me / he answe-  
 red & sayde it is nat good / to take the chylidrens bried  
 & to cast it to the whelpes / she answered and sayde it  
 is truth / neuertheles the whelpes eate of the crōmes  
 whiche fall from theyr maysters table The Jc<sup>s</sup> an-  
 swered & sayd vnto her. O womā great is thy fayth /  
 be it to the euen as thou desyrest / & her doughter was  
 made hole / euen at that same houre.

**C** The Pyskel on the.iiij. Sondaye in Lent to the  
 Ephesians the.v. chappyter. A.

**B**rethren be ye folowers of god as dere chyl-  
 dren / & walk i loue euen as Chryste loued vs / &  
 gaue hi selfe for vs / an offryng & a sacryfyce of a swe-  
 te sauer to god / so that fornicacyon & al vncleannes or  
 couetousnes be nat ones named amōg you / as it be-  
 cometh sayntes / neyther fylthynes / neyther folye  
 talkyng neyther gestyng / whiche are nat comely /  
 but rather grynng of thākes for this ye know / that  
 no womōger: other vncleane persone / or couetous  
 persone whiche is the worshypper of images / hath  
 any inherytaunce in the kyngdome of Chryste and of  
 god. Let no mā deceyue you with vayne wordes / for  
 thowoe such thynges commeth the wraethe of god /  
 vpon the chylidren of vnbyleue. Be nat therfore cō-  
 panyons with them / ye were ones darknesse: but are  
 nowe lyght i the lord / walke as chylidre of lyght for  
 the fruyte of the spyrte / is in al goodnes ryghtwys-  
 nes and trueth.

**C** The Gospell on the.iiij. Son-  
 day in Lent the.xi. chappyter of Luke. L.



## The Bytels and Gospels



Iesus was a castynge out a  
 deuyll/whiche was domme  
 And it foloweth whē the de  
 uyl was gone out/the dōme  
 spake and the people won-  
 dred. Some of them sayd he casteth  
 out deuylls/by the power of Belze-  
 bub/the cheyfe of the deuylls & other  
 tempted hym sekynge of hym a sygne  
 from heuen he knewe theyr thoughtes and sayde vn-  
 to them. Euery kyngdome at debate wythin it selfe  
 shall be desolate And one house shall fall vpon an o-  
 ther. So if Sathan be deuyded with in hym selfe/  
 how shall his kyngdome endure/because ye saye that  
 I cast out deuylls by the power of Belzebub / if I  
 by the power of belzebub caste oute deuylls/by who-  
 se power / do poure chyl dren caste thē oute Therfo-  
 re shall they be your iudges / But if I with the syn-  
 ger of god caste out deuylls/no doubte/the kyngdo-  
 me of god is come vpon you when a strong man ar-  
 med watched hys house. That he posselleth/is i pea-  
 ce but when a stronger then he commeth vpon hym/  
 and ouercommeth hym he taketh frō hym his har-  
 ners wherin he trusted/and diuydeth his goodes he  
 that is nat with me is agaynst me/and he that gathe-  
 reth nat with me scatte reth when the vncleane spiri-  
 te is gone out of a mand/he walketh through water-  
 lese places sekynge rest / and when he fyndeth none/  
 he sayeth I wyl returne agayne vnto my house whē  
 se I came out/and when he commeth/he fyndeth it  
 swept and garnysshed. Thē goeth he and taketh se-  
 uen other spirytes with hym worse then hym selfe &  
 they entre in & dwell there.and the ende of the mā is  
 worse then the begynnyng. It fortunēd as he thus  
 spake a certayn woman of the company lyfte vp her  
 voyce/and sayd vnto hym/happy is the wombe that

in Englyshe.

Jo. xviij

bare the & the pappes which gaue the sucke / & he sayd  
happy are they that beare the worde of god & kepe it.

**T**he Bytell on mydlent Sondaye. The. iij.

Chappter to the Galathyans.

L.

**B**rethre it is wyttē / that abraha had two sones  
the one by a bōde mayde / the other by a fre wo  
mā pe & he which was of the bond womā was borne  
after the fleshe but he which was of the free womā  
was borne by promyse which thynges betokē mistery  
for these women are two Celamētes the one from  
the mounte. Syna / which gendreth vnto bondage /  
whiche is Agar / for moūte Syna is called Agar / in  
Arabia / & bōrdreth vpon the cyte whiche is now Je  
rusalē / & is in bondage with her chyliden. But Je  
rusalē whiche is aboue / is free whiche is the mother  
of vs all / for it is wyttē / reioyce thou bareyn that  
bearest no chyliden / breke forth & cry thou that tras  
uailest nat / for the desolate hath many mo chylde  
ne then the whiche hath an husbāde. Brethren we  
are after the maner of Isaac chyliden of promyse /  
but as then he that was borne carnally / psecuted hī  
that was borne spiritually. Euē so is it now / neuer  
thelesse what sayeth the scripture. Cast awaye the  
bōd womā & her sone / for the sone of the bōd womā  
shal nat be heyre with the sone of the free womā So  
thē brethre we are nat chylidene of the bōde womā  
but of the free woman. **T**he Gospell on my  
delēt Sondaye. the. vi. chapiter of Johan.



**J**esus went his way ouer the see  
of Galyle nye to a cyte called ri  
berias / and a greate multitude folo  
wed hym / bycause they had sene the  
myacles that he dyd on thē whiche  
were dysleasēd. Jesus went vp in to  
a mountayne / and there he sate with  
his discyples / & Easter a feast of the

L. ij

## The Pistels and Gospels

Jewes was nye. Then Iesus lyft vp his eyes and sawe a great company com vnto him and sayd vnto Philpp. whēse shall we bre breade that these myght eate. This he sayde to proue hym/for hi selfe knew what he wold do. Philpp answered hym. Two hundred penyworth of breade are nat sufficient for the that euery man myght haue a lytell. Then sayd vnto hym one of his discyples. Andrew Symō peters brother. There is a lade here/which hath fyue barley loues/and two fysshes but what is that amonge so many/Iesus sayd/make the people to lyt downe there was moke hape in the place. And the men sate downe/i nombre aboute fyue thousande. Iesus toke the breade & gaue tankes. And gaue to the discyples And his discyples/to the that were set downe. And lykewyse of the fysshes/as moche as they wold/whē they had eatē pnouge he sayd vnto his discyples/gather vp the broken meate that remayneth that nothyng be lost. They gathered it togyther/and fylled twelue basketes with the broken meate of the fyue barley loues/whiche broken meate remayned vnto the that had eten. The those men when they had seen the myracle that Iesus dyd/sayde. This is of a trueth/the prophet whiche shal come i to the worlde.

**T**he Pistel on passyon Sondaye. The. ix. chapter to the Hebrues.

**B**rethē Christ being an hye preest of good thynges to come came by a greater and a more pfyte tabernacle. nat made with handes/that is to say nat of this maner bilydng neyther by the blode of Gotes and Calues/but by his owne blode/he entred ones for all in to the holy place and foude eternal redēcyon/for if the blode of Oxen & of Gotes/and the ashes of an Heyfer when it was spyncled/purifyed the vncleane as thouchynge the purifyenge of the fleshe/how moche more shal the

blode of Chyſte / which thoroꝝe the eternal ſperite  
offred hi ſelfe without ſpot to god / poure oure co-  
ſpeces fro deede workes for to ſerue the lyuynꝝ god  
and for this cauſe is he the medyatoure of the newe  
Teſtament / that thoroꝝe death whiche chaunced for  
the redempcyō of thoſe traſgreſſyons the were i the  
fyſt Teſtament they whiche were called myght re-  
ceauē the promyſe of eternall inherytaunce.

**T**he Goſpell on Paſſyō ſonday. The. viij. cha-  
piter of Iohan. F.



**I**eſus ſayde vnto the cōpany of  
the Jewes & the hye preeſtes/  
whiche of you can rebucke me of ſyn-  
ne / if I ſay the trueth / why do nat ye  
byleue me / he that is of god / heareth  
goddess wordes ye therfore heare thē  
nat / bycauſe ye are nat of god. Thē  
answered the Jewes & ſayd vnto hi-  
ſay we nat wel / that thou arte a ſama-  
ritane & haſte the deuyl. Ieſus answered ? I haue  
nat the deuyl / but I honour my father & ye haue di-  
ſhonoured me. I ſeke nat myn owne prayſe but the  
re is one that ſeketh & iudgeth Merely verely. I ſaye  
vnto you yf a man kepe my ſayenges / he ſhall neuer  
ſe deth. Thē ſayd the Jewes to hym / now know we  
that thou haſt the deuyl. Abrahā is deed / & alſo the  
pphetes / & yet thou ſayeſt yf a mā do kepe my ſayen-  
ge he ſhall neuer taſte deth / arte thou greater them  
oure father Abrahā / whiche is deed / & the pphetes  
ar dead / whō makeſt thou thy ſelfe ? Ieſ<sup>s</sup> answered  
yf I honour my ſelfe / my honour is nothige worth /  
it is my father that honoureth me / whiche ye ſay is  
your god / & yet haue ye nat knowē hi / but I knowe  
hym / and if I ſhulde ſay I knowe hym nat. I  
ſhuld be a lyer / lyke vnto you / but I knowe hym /  
and kepe his ſayenge / your father Abrahā was glad



The Dystel and Gospels

to se my dave/and he saw it & reioised. Then sayde the Jewes vnto hym. Thou art nat yet. I. yere olde/ & hast thou sene Abraham? Iesus sayd vnto the We rely verely I say vnto you yet Abraham was/ I am The toke they vp stones to caste at hym/ but Iesus hyd hym selfe and went out of the temple.

The Dystel on Palme Sondaye. The seconde Chapter to the Phylippians. A.

**B**erthen let the same mynd be in you /the whi che was in Chyzt iesu. Whiche scynge i the shape of god and thought it not robbery to be equal with god. Neuerthelesse he made hym selfe of no re putacyon/ & toke on hym the shape of a seruaunt and became lyke vnto men/ & was founde in his apparell as a man/ he humbled hym selfe & became obedyent vnto death/ euē the death of the crosse/ wherefore god hath exalted hym/ and gyuen hym a name aboue all names/ that in the name of iesus shulde euery knee bowe/ both of thynges in heuē/ and thynges in erth/ and thynges vnder erth/ and that all tonges shulde confesse/ the iesus Chyzt is the lord vnto the pray se of god the father.

The passyon on palme Sonday. The. xxvi. Chapter of Mathewe. A.



Thus sayde vnto his discy ples ye know that after. ij. daye shal be Easter a the sone of mā shall be delyuered for to be crucifyed/ the assēbled to gyther the chiefe preestes & the scribes / and the elders of the people i to the palays of the hye pest whiche was called Cayphas/ & helde a counsell/ howe the myght take Iesus by subtylte/ and kyl hym/ but they sayde / nat on the holy dave/ lest any trouble arylse amonge the people/ when Je-



ſus was i Bethany in the houſe of Symon the lyp-  
 per/there cā vnto hym a woman/whiche had an ala-  
 baſter box of precyous oyntment / and powred it on  
 his hede as he ſate at te bourde / when his diſcyples  
 ſawe that they had indignacyon/ſayenge / what ne-  
 ded this waſt: this oyntment myght haue ben well  
 ſolde/ & gyue to the pooze/whē ieſ<sup>s</sup> vnderſtode that/  
 he ſayd to them why trouble ye the womā She hath  
 wrought a good worke vpon me / for ye ſhall haue  
 pooze folke alwayes with you / but me ſhall ye nat  
 haue alwayes. And in that ſhe caſted this oyntment  
 on my body/ſhe dyd it to burye me with all. Mere-  
 ly I ſay vnto you/where ſoeuer this Goſpel ſhal be  
 preached throught out al the world/there ſhal alſo this  
 that ſhe hath done/be tolde for a memorypall of her.  
 The one of the twelue called Judas iſcarioth wēt  
 vnto the cheſe preſtes/ & ſayde / what wyl you gyue  
 me/and I wyl deliuer hym vnto you/and they ap-  
 poynted vnto hym thyrty peces of ſyluer/ & from the  
 time he ſought oportunitie to betray hym. The fyrſt  
 daye of ſwete breade the diſcyples cam to ieſus ſay-  
 eng vnto hym where wylt thou that we prepare for  
 the to eate the Paſchall lābe/and he ſayd go i to the  
 cyte/vnto ſuche a man / and ſay vnto hym the may-  
 ſter ſayth my tyme is at hāde I wyl kepe myn Ea-  
 ſter at thy houſe with my diſcyples / & the diſcyples  
 dyd as Jeſus had apoynted them / and made redy  
 the Eaſter lambe/when the euen was come/he ſate  
 downe with the. xij. And as they dyd eate he ſayde.  
 Merely I ſay vnto you/that one of you ſhal betraye  
 me/and they were excedynge ſorrowfull/and began  
 euery one of them to ſay vnto hym/is it I mayſter/  
 he answered & ſayde. He that depeth his hand with  
 me in the dyſhe ſhal betray me the ſōne of mā goeth  
 as it is wyptten of hym / but wo be to that man by  
 whom the ſone of man ſhal be betrayed / it had ben

### The Dyfels and Gofpels

good for that man / if he had neuer ben boine. Then iudas whiche betrayed hym / answered & sayd. Is it I mayster he sayd vnto hym: thou hast sayd as they dyd eate / iesus toke breade & gaue tankes / brak it / & gaue it to the discyples & sayde / take eate / this is my body and he toke the cup / and thanked / and gaue it them / sayenge drynke of it euery one / for this my blode of the new Testament / that shall be shed for many / for the remyspyd of synnes I saye vnto you / I wyll nat drynke hencforth of this fruyte of the vyne tree / vntyl that day whē I chal drynke it newe with you in my fathers kyngdom / & when they had sayd grace: they went out in to mouit Olyuete. The sayd Iesus vnto thē al ye chal be offēded by me this nyght for it is wrytten I wyll smyte the shepeherde and the shepe of the flocke chalbe scattered abrode: but after I am rylen agayn: I wyl go before you in to Galyle. Peter answered & sayde vnto hi: though al men shuld be offēded by the: yet wold I be neuer offēded. Iesus sayd vnto hym. Verely: I saye vnto the: that this same nyght before the coke crowe thou shalt deny me thrise. Peter sayd vnto hym / yf I shuld dye with the: yet wold I nat deny the: lyke wyse also sayd al the discyples. Then went iel<sup>us</sup> with then in to a place whiche is called. Bethsemane: and sayde vnto the discyples: syt ye here: whyle I go and pray ponder: & he toke with hym. Peter & the two sonnes of zebede: and began to ware sorowfull: and to be in agonie. Then sayd iesus vnto then: my soules is heuy euen vnto the deth: tary ye here and wathe with me. And he went a lytel aparte: and fel flatte on his face: and prayed sayeng. O my father yf it be possyble let this cuppe passe fro me: neuertheles: nat as I wyl: but as thou wylt: & he came vnto the discyples: and founde them a slepe and sayde to peter. What coulede ye nat wathe with me one houre:

v  
el  
I  
th  
th  
fo  
he  
sa  
pl  
re  
sh  
ba  
W  
me  
sta  
the  
a t  
lay  
sus  
Je  
T  
beh  
out  
the  
vnt  
lay  
ther  
ther  
but  
mul  
tytu  
swe  
chin  
Al t  
mpe  
hym

wathe and pray : that ye al nat in to temptacyon:  
 the spiryte is wyllyng : but the fleshe is weake.  
 He went away ones more & prayed / sayeg. O my fa  
 ther / yf this cuppe cam nat passe away from me / but  
 that I drynke of it / thy wyl be fulfilled / & he cam &  
 founde the aslepe agayn / for theyr eyes were heuy / &  
 he left them & wet agayne & prayed the thyrde tyme /  
 sayeng the same wordes Then came he to his discy  
 ples & layd vnto the. Slepe hens forth & take youre  
 rest / take hede the houre is at hande. & the sone of mā  
 shalbe betrayed in to the hādes of synners. Wyse let  
 vs be goyng / behold / he is at hād that shal betray me  
 While he yet spake / loo Judas one of the twelue ca  
 me & with hym a great multytude / with swerdes and  
 staues / sent frō the cheyf of the preestes & elders of  
 the people / and he that betrayed hym / had gyuen the  
 a token / sayeng who so euer I kysse / that same is he:  
 lay hādes on hym. And forth with all he came to Je  
 sus / and sayde. Mayle mayster. And kysled hi / and  
 Jes<sup>s</sup> sayd vnto hi: Frend wherfore arte thou com.  
 The cam they & layd handes on Jes<sup>s</sup> & toke hi: And  
 behold one of the which were with Jesus stretched  
 out his hand & drew his sword & stroke a seruaūt of  
 the hye preest & smote of his eare. Then sayd Jesus  
 vnto hi. Put vp thy sword i to his sheathe: for al that  
 lay hād on the sword: shal perishe with the sword: ey  
 ther thinkest thou that I can nat now pray to my fa  
 ther & he shal gyue me mo the. xij. legiōs of angesles:  
 but how the chuld the scriptures be fulfilled: for so  
 must it be: The same tyme sayde Jesus to the mul  
 tytude: ye be come out as yt were vnto a thefe with  
 swerdes and staues for to take me: I sate dayly te  
 ching i the temple amonge you: and ye toke me nat.  
 Al this was done that the scriptures of the pphetes  
 myght be fulfilled. Then all the dyscyples forsoke  
 hym: and fledde. And they toke Jes<sup>s</sup> and led him to

### The Bytels and Gospels

Layphas the hye preest/where the scriybes and the el  
ders were assembled/and Peter folowed hym a far-  
re of/vnto the hye pestes place. And went in/and sa-  
te with the seruauntes/to se the ende. The cheyf pree-  
stes/and the elders / and all the counsel / sought fals  
witness agaynst iesus for to put hym to death/but fo-  
unde none / in so moche that when many fals wyt-  
nesses came / yet founde they none. At the last cam  
two fals wytresses and sayd. This folow sayd I ca-  
destrope the temple of god and buylde it agayn in.iiij  
dayes. And the cheyf preest arose and sayd to hym /  
answerest thou nothyng / how is it that these bere  
witness agaynst the / But iesus helde his peace. And  
the cheif preest answered & sayd to hi I charge the in  
the name of the lyving god / that thou tel vs whe-  
ther thou be Christ the sone of god. Jes<sup>s</sup> sayd to him/  
thou haste sayde / neuertheles I say vnto you / here  
after shal ye se the sone of mā / syttinge on the ryght  
hande of power/and come in the cloudes of the skye  
Then the hye preest rēt his clothes/sayeng. He hath  
blasphemed / what nede we of any moo wytresses /  
beholde / now ye haue herde his blasphemy / what  
think ye. They answered and sayde: he is worthy to  
dye/then spatte they in his face / and buffetted hym  
with fystes/and other smote hym with the palme of  
theyr hādes on the face/sayeng / Tel vs thou Christ:  
who is he that smote the. Peter satt without in the  
palayes/and a damseel came to hym sayenge. Thou  
also wast with iesus of Galyle but he denied before  
them al sayeng I wote nat what thou sayest. And whē  
he was gone out ī to the porche/another wēche sawe  
hym/& sayde vnto thē that were there. This folowe  
was also with iesus of nazareth / & agayne he denied  
with an othe that he knew nat the man. And after a  
whyle came vnto hym they that stode by/& sayd vnto  
Peter/Surely thou art euē one of thē/for th<sup>y</sup> spea



che bewrayeth the. The begā he to curse / & to swere  
 that he knewe nat the man. & immediatly the cocke  
 crew / and Peter remembred the wordes of Iesu whi  
 che sayd vnto hi / Before the cocke crew / thou shalt  
 deny me thryse. And wēt out at the doores / and wepe  
 bytterly when the mornynge was come al the cheyf  
 pceestes and the elders of the people helde a counsell  
 agaynst Iesu / to put him to deth / & brought hi boude  
 & deliuered hi vnto Pilatus Pilate the debyte. The  
 when Judas which betrayed hym / sawe that he was  
 cōdēpned / he repēted hym self. And brought agayn  
 the. xxx. plates of syluer to the hye pceestes & elders  
 sayenge. I haue synned / betrayenge the innocēt blo  
 de. And they sayd what is that to vs / se thou to that:  
 And he cast downe the syluer plates in the temple &  
 departed / & went and hōge hym selfe / and the cheyfe  
 pceestes toke the syluer plates and / sayed / It is nat  
 lauful for to put them in to the treasury / bycause it  
 is the pyece of blode / and they toke counsell / and  
 bought with them a potters felde / to burye straun  
 gers in / wherfoze the felde is called the felde of blo  
 de vnto this daye. Them was fulfyllled that whiche  
 was spoken by Jeremy the prophet sayenge / and  
 they toke. xxx. syluer plates / the pyece of hym that  
 was valued / whom they bought of the chyldren of  
 Israel / and they gaue them for the potters felde / as  
 the lorde appoynted me. Iesus stode before the de  
 bite / and the debite axed hym / sayenge / Art thou the  
 kyng of the Jewes. Iesus sayde vnto hym. Thou  
 sayest / and whē he was accused of the cheyf pcees  
 tes and elders / he answered nothyng / Then sayde Pi  
 late vnto hym / herest thou nat how many thynges  
 they laye against the / and he answered to hym ne  
 uer a worde in so moche that the debite meruayled  
 greatly. At the feest the debite was wont to deliuer  
 vnto the people a prisoner / whom they would desyre



### The Bystels and Gospels

He had then a notable prisoner called Barrabas / & when they were gathered together / Pilate sayd vn to the: whether wyl ye that I / gyue lose vnto you / Barrabas or Iesus whiche is called Chryste / for he knew wel / that for enuye they had deliuered hi whē he was set downe to gyue Iudgement his wyfe sent to hym sayenge. Haue thou nothyng to do with that iust mā / for I haue suffred many thynges this daye in a dreame aboute hym. But the cheyf prestes and the elders had perswaded the people / that they shulde are Barrabas / & shulde dystroy Iesus. Then the debite answered and sayd vnto them. whether of the twayne wyl ye that I let lose vnto you / & they sayd Barrabas / Pilate sayde vnto the what shal I do the with iesus / whiche is called Chryste. They all sayde to hym / let hym be crucifyed. The sayde the debyte: what euyl hath he done. And they cryed the more / sayeng / let hym be crucifyed. whē Pilate sawe that he preuailed nothyng. but that more busynes was made / he toke water and washed his handes before the people / sayenge. I am innocent of the blode of this iust person. And that ye shal se. The answered all the people & sayde. His blode be on vs / & on our chyldre. The let he Barrabas lose vnto the / & scourgede iesus & deliuered hym to be crucifyed. The the souldyours of the debite toke Ies<sup>us</sup> vnto the comen hal. And gathered vnto hym al the company / & they stripped hym / & put on hym a purple robe. And platted a crowne of thornes / and put vpon his hedde / and a reede in his ryght hande. And bowed theyr knees before hym and mocked hym / sayenge / Hail kynge of the Jewes / & spytte on hym / and toke the reede & smote hym on the hed. And when they hade mocked hym / they toke the robe of hym agayn and put his owne reymment on hym / and lede hym awaye to crucifye hym. And as they came out / they founde a

man of Tyren/named Symō : hym they cōpelledē  
 to beare his crosse. ⁊ And when they cam vnto the  
 place/called Golgotha/that is to say/a place of deed  
 mens scules they gaue hym vyneger to drynke men-  
 gled with gall/and when he tasted thereof/he wolde  
 nat drynke/when they had crucifyed hym/they par-  
 tede his garmētes / ⁊ dyd caste lottes to fulfyll that  
 was spoken by the prophet. They deuydede my gar-  
 mentes amōge thē/ ⁊ vpon my vesture dyd caste lot-  
 tes ⁊ they sate and watched hym there / ⁊ they set vp  
 ouer his hed the cause of hys deth wyrtten. This is  
 the kynge of the Jewes/and there were two theues  
 crucifyed with hym/one on the ryght hande / ⁊ ano-  
 ther on the lefte. They that passed by/reuplede hi/  
 waggyng thei heredes/ ⁊ sayenge/ Thou that de-  
 stroyst the temple of god ⁊ buyldest it in thre dayes  
 saue thy selfe / yf thou be the sone of god/come dow-  
 ne frō the crosse / lykwysle also the hye preestes mo-  
 kynge hym / with the scribes ⁊ elders sayde. He sa-  
 ued other/hym self he cā nat saue / yf he be the kynge  
 of Israel/let hym now come downe frō the crosse/ ⁊  
 we wyl byleue hym / he trusted in god/let hym deli-  
 uer hym now / yf he wyl haue hym / for he sayde I  
 am the sone of god. That same also the theues whi-  
 che were crucifyed with hym/caste i his teeth/from  
 the syxt houre was there darkenes ouer all the land  
 vnto the nyynth houre. And about the nyynth houre  
 Iesus cryed with a loud voyce / sayenge. Ely Ely  
 Laina I Coathany. That is to saye My god/my god  
 why hast thou forsaken me / Some of thē that stode  
 there/when they herde that/sayd This man calleth  
 for Helias. And strayt way one of them ranne and  
 toke a sponge and fylled it ful of vynegre / and put it  
 on a rede/and gaue hym to drynke. Other sayde/let  
 be / lette vs se whether Helias wyll come ⁊ deliuer  
 hym. Iesus cryed agayn with a loud voyce and yel-

## The Bytels and Gospels

ded by the ghost. And beholde the bayle of the temple dyd rent in twayne / from the toppe to the botto-  
me. And the erth dyd quake. And the stones dyd cēt  
and graues dyd open / and the bodyes of many sain-  
tes whiche slept / arose and came out of the graues  
after his Resurreccyon / and came in to the holy ci-  
te / and appered vnto many / whē the Centuryon and  
they that were with hym watchyng. Iesus sawe the  
earthe quake & those thynges which happened / they  
feared gre atly sayeng / of a suerty this was the sone  
of god. And many women were there / beholdynge  
hym a farre of / which folowed Iesus from Galyle /  
ministring vnto hī. Among which was Mary mag-  
daleyne / & Mary the mother of James & Ioses / & the  
mother of iehudes chyldre. Abhē the eue was come  
there came a ryche mā of aramathia named Ioseph /  
which also was Ies<sup>us</sup> disciple he wēt to Pilate & beg-  
ged the body of Iesus. Then Pilate commaunded  
the body to be deliuered and Ioseph toke the body  
and wrapped it in a cleane lynn clothe / and put it i  
hys new tombe / which he had hewen out euin in the  
rocke. And rolled a great stone at the doze of the Se-  
pulchre / & departed And there was Mary magdalein  
& another Mary sittig ouer agāst the Sepulchre  
¶ The Gospell on Dalme. Sondag.



The next daye that foloweth  
good fryday / the hye prie-  
stes & Pharysēs got the sel-  
ues to Pilate & sayde. Syr  
we remembre / that this de-  
creauer sayde whyle he was yet al-  
ue. After. iij. dayes I wll arylse agayne.  
Commaunde therfore the Sepulchre  
be made sure / vntyl the thyrde daye /  
leest perauenture his disciples come and steale hym  
away / and saye vnto the people / he is rylen from

death/and the latte errour be worse thē the fyrst. Pilate sayd vnto them. Take watchemen/go and make it as sure as ye cā. And they went & made the sepulchre sure with watchemen/and sealed the stone.

**C** The Passyon on good frydaye. The. xviij.  
Chappter of Iohan. A.



Jesus wēt forth with his disciples ouer the broke Cedron wher was a gardeyne/into the whiche he entred with hys discyples.

Judas also / whiche betrayed hym knew the place for Jesus oftymes resorted thither with his disciples. Judas thē after he hade receaued abōd of mē/ and mynysters of the hye pestes and Pharises came thither with lāternes & fyrebrōdes & wepons. Then Jesus knowyng al thinges that shulde come on hym went forth and sayd vnto them whom seke ye. They answered hym. Jesus of nazareth. Jesus sayd vnto them? I am he. Judas also which betrayed hym/stode with them/but as soone as he hade sayd vnto them I am he / they wēt backwardes and fell to the grounde and he asked them again. Whom seke ye. They sayde? Jesus of Nazareth. Jesus answered? I sayd vnto you/I am he/ys ye seke me / let these go theyr way / that the sayenge myght be fulfylled whiche he spake. Of them whiche thou gauest me/haue I nat lost one. Symō Peter had a sword/& dreywe it/& smote the hye preestes seruaūt & cut of his ryght eare. The seruaūtes name was Malchus. Thē sayd Ies<sup>us</sup> vnto Peter put vp thy sword i to the sheath shal I nat drynke of the cuppe



The Dyrtels and Gospels

whiche my father hath gyuen me / Then the company & the captayn & the ministers of the Jewes toke Iesus & bounde hym / and let hym away to Anna fyrst / for he was father in law vnto Caphas whiche was the hie preest that sam yere Caphas was he that gaue counsel to the iewes that it was expedient / that one man shulde dye for the people. And Symō Peter folowede Ies<sup>us</sup> and another dysciple / that dysciple was knowen of the hie preest / & went in with Iesus i to the Palays of the hie preest but Peter stode at the dore withoute. The went out the other dysciple / whiche was knowen vnto the hie preest / & spake to the damsell that kept the dore & brought in Peter. Then sayd the damsell that kepte the dore / vnto Peter. Art nat thou one of this mans dysciples he sayd I am nat. The seruauntes and the mynysters stode there & hade made a fyre of coles / for it was colde / & they warmede them selues. Peter also stode amonge them / & warmed hym selfe. The hie preest axed Ies<sup>us</sup> of his dysciples & of his doctrine. Ies<sup>us</sup> answered hym / I spake openly i the worlde I euer taught in the Synagoge & i the tēple whyther al the Jewes resorted & i secrete haue I sayd nothyng / why axest thou me / are they whiche herde me / what I sayde vnto them / beholde they can tel what I sayd. And whē he had thus spoken / one of the ministers whiche stode by / smote Iesus on the face sayenge / answerest thou the hie preest so / Iesus answered hym / yf I haue euyl spoken beare wytnesse / of the euyl / yf I haue wel spoken why smytest thou me. And Annas sent hym bounde vnto Caphas the hie preeste. Symō Peter stode & warmed hym selfe / & they sayde vnto hym / arte thou nat also one of his dysciples. He denyede it & sayde. I am nat. One of the seruauntes of the hie preest / his colen whose eare Peter smote of / sayde vnto hym / dyd nat I se the i the gardeyn with



hym. Peter denied it agayne / & immediatly the cocke  
 crewe. Then led they Iesus from Caphphas i to the  
 hall of Iudgemente. It was in the mornynge / & they  
 the selues wete nat in to the iudgemēt hall / lest they  
 shulde be despyled / but that they myght eate the Pa-  
 schall lambe. Pylate then went out vnto them / and  
 sayde. What accusacyon byynge ye agaynste this  
 man. They answered & sayde vnto hym yf he were  
 nat an euyll doer / we wolde not haue delyuered hym  
 vnto the. Then sayde pylate vnto the / take ye hym /  
 & iudge hym after your owne lawe. The the Jewes  
 sayd vnto hym / it is not laufull for vs to put any mā  
 to deeth. That the wordes of Iesus myght be fulfyl-  
 led / whiche he spake / signifieng what deeth he shulde  
 dye. Then Pylate entred in to the iudgemente hall  
 agayne & called Iesus and sayd vnto hym. Art thou  
 the kynge of the iewes. Ies<sup>us</sup> answered / sayeste thou  
 that of thy selfe / or dyd other tel it the of me. Pylate  
 answered / Am I a iewe. Chyne owne nacyon and  
 hye pestes haue delyuered the vnto me. What hast  
 thou done. Iesus answered. My kynge dome is nat  
 of this worlde. yf my kynge dome were of this world  
 then wolde my mynisters surely fyght that I shuld  
 nat be delyuered to the iewes / But now is my kyn-  
 ge dome nat from hense. Pylate sayde vnto hym. Arte  
 thou a kynge / Then Iesus answered. Thou sayest  
 that I am a kynge for this cause was I borne / & for  
 this cause came I in to the world / that I shuld bea-  
 re witness vnto the trueth / & al that are of the truth  
 heare my voyce. Pylate sayd vnto hi / What thyng  
 is trueth / & whē he had sayd that / he wente out a-  
 gayne vnto the Jewes / & sayd vnto the. I fide i hym  
 no cause at al / Ye haue a custoe that I shulde delyuer  
 you one lose at Easter. Wyll ye that I lose vnto  
 you the kynge of the Jewes. Then cryed they all a  
 gayne sayenge / Nat hym but Barrabas / that Bar-

### The Pistels and Gospels

rabas was a robber. Then Pilate toke Iesus and  
 scourged hym/and the souldyours woude a crowne  
 of thornes and put it on his heed and they dyd on  
 hym a purple garment/and sayd. Hail kyng of the  
 Jewes and they smote hym on the face. Pilate  
 wente forthe agayne/ & sayde vnto them. Beholde  
 I brynge hym forthe to you/that ye may know/that  
 I fynde no faule in hym. Then came Iesus forth  
 wearing a crowne of thorne and a robe of purple / &  
 Pilate sayd vnto the/ beholde the man. When the  
 hye preestes & mynysters sawe hi/they cryed sayeng  
 Crucifye hi/ crucifye hi. Pilate sayd vnto the. Can  
 he ye hym and crucifye hym for I fynde no cause  
 i him. The Jewes answered him/ we haue a lawe &  
 by our lawe he ought to dye/ because he made his sel-  
 fe the sone of god. When Pilate herde the sayeng/  
 he was the more afrayde/ & wet agayne in to the iud-  
 gemēt hall/ & sayde vnto Iesus. whense art thou but  
 Iesus gaue hym none answer. Then Pilate say-  
 de vnto hi/ speakest thou not vnto me knowest thou  
 nat/that I haue power to crucifye the/ & haue power  
 to lose the. Iesus answered. Thou couldeste haue  
 no power at al agaynst me/except it were gyuen the  
 from aboue. Therefore he that deliuered me vnto  
 the/ is more i synne/ & from thennsforth sought Pyla-  
 te meanes to lose him/ but the Jewes cryed/ sayeng.  
 If thou let hym go/ thou art nat Celsars frende for  
 who soeuer makethe hym selfe a kyng / is agaynst  
 Cesar when Pilate herde that sayeng/ he brought ie-  
 sus forth and sat downe to gyue sēce in a place cal-  
 led the pauement/ but in the Hebrewe tōge. Gabbā-  
 tha/ it was the Saboth euen whiche falleth i the ea-  
 ster feest / & aboute the. vi. houre/ he sayde vnto the  
 Jewes/ behold your kyng. they cryed away with hi  
 awaye with hym crucifye hi. Pilate sayd vnto the  
 that I crucifye your kyng. The hye preestes answered

we haue no kyng but ceſar. The deliuered he hym  
vnto the/to be crucyfied/and they toke Jeſus & led  
de hym away & he bare hys crolle / & wente forthe in  
to a place called the place of deedmens ſcullles / whi-  
che is named i hebrewe Golgotha/wher they crucy-  
fied hym/& two other with hi/on eyther ſyde one: &  
Jeſus in the myddes/& pylate wote his tytle / & put  
it on the crolle. The wrytyng was Jeſus of Naza-  
reth kyng of the Jewes. Thys tytle rede many of  
the Jewes/for the place where Jeſus was crucyfied/  
was nye to the Tyrie. And it was wrytē/i hebrewe/  
Greke/& Laten. Then ſayde the hie prieſtes of the  
Jewes to pylate, wryte nat kyng of the Jewes / but  
that he ſayd I am kige of the Jewes. pylate anſwe-  
red what I haue wrytē that I haue wrytē. The the  
ſouldyours / whē they had crucyfied Jeſus toke his  
garmētes & made foure partes / to euery ſouldyours  
a parte/and alſo his cote the cote was without ſeme  
wrought vpon thowowe out/& they ſayd one to ano-  
ther/let vs not deuyde it/but caſte lottes/who ſhal ha-  
ue it. That the ſcripture myght be fulfilled whiche  
ſayth They parted my raymēt among the / & on my  
cote dyd caſt lottes & the ſouldyours dyd ſuche thyn-  
ges in dede. There ſtoode by that crolle of Jeſus his  
mother/& his mother ſyſter/Mary the wyfe of Cleo-  
phas & Mary Magdaleyne. whē ieſus ſawe his mo-  
ther & the diſciple ſtādyng whom he loued/he ſayd  
vnto his mother. Womā beholde thy ſone. Then  
ſayde he vnto the diſciple/beholde thy mother/and  
from that houre the diſciple toke her for his owne.  
After that whē ieſus perceaued that all thynges were  
perfourmed that the ſcripture myght be fulfilled/  
he ſayde. I thyrſt / there ſtoode a veſſell full of vyne-  
ger by/and they fylled a ſponge with vyneger / and  
bounde it about with ylope/and put it to his mouth  
as ſone as Jeſus had receaued of the vineger he ſayd

### The Bystels and Gospels

It is fynished/showed his heed & gaue vp the gost.  
The Jewes them bycause it was the Sabothe eue  
that the bodys shulde not remayne vpon the crosse  
on the saboth daye/for that saboth day was an hye  
day/besought Pylate that they legges myghte be  
broke & that they myght be take dowe. Then came  
the souldiours and brake the legges of the fyrst /  
of the other whiche was crucified with ier<sup>s</sup> but whē  
they came to ier<sup>s</sup> and sawe that he was deest al redy  
they brake not his legges but one of the souldiours  
with a spere thurst hym in to the syde / & forth with  
came there out blode & water/ & he that sawe it bare  
recozde/ & his recozde is trewe / & he knoweth that  
he sayth true/that ye myght byleue also. These thin  
ges were done that the scripture shuld be fulfilled.  
Ye shal not breake a boe of hi/ & agayne another scri  
pture sayth. They shal loke on hi/ whōe they pled.

### The Gospell on good friday.

**A**fter that Ioseph of Aramathia/ whiche was  
a discyppe of Ier<sup>s</sup>/but secretly for feare of the  
Jewes/besought Pylate that he myght take dowe  
the body of Iesus & Pylate gaue hym lycence / and  
there came also Nicodem<sup>s</sup> whiche at the begyn  
nyng came to Iesus by nyght & broughte of myrr  
and Aloes myngled togyther about an. L. pounce  
weyght. The toke they the body of Iesu & woude it  
in lynnyn clothes with the odoures as the maner of  
the Jewes is to bury/ & in the place where Ier<sup>s</sup> was  
crucified was a gardeyn and in the gardeyn a newe  
sepulcre wherin was neuer man layde. There layde  
they Iesus bycause of the Jewes s<sup>c</sup> i both eue for the  
sepulcre was nye at hande.

**T**he prstel on Easter day the fyrst prstel to the  
Corinthians. The. v. chapter.

**B**e newe dow as ye are swet breade. For chyl



in Englyshe.

Fo. xxvij

our Easter labe is offred by for vs. Therfore let vs  
kepe holy day / not with olde leuen / nether with the  
leuen of malproushes & wyckednes / but with the  
swete breade of purenes and trueth.

¶ The Gospel on Easter day. The. xvi. chapiter  
of Marke.



**M**ary magdalayne and Mary  
Jacobi & Salome / bough  
odures / that they myght coe  
& anoynte Ies<sup>us</sup>. And etely in  
the mornynge the next day after the  
Saboth dave / they came vnto the  
Sepulcre / whē the sōne was rylen &  
they sayd one to another / who shall  
rolle vs awaye the stone frō that doze  
of the Sepulcre. And whē they loked / they saw how  
the stone was rolled awaye / for it was a very great  
one. And they went in to the Sepulcre / and sawe a  
yonge man syttinge on the ryght syde clothed in a  
long whyte garment & they were abashed. And he  
sayde vnto thē / be nat afrayde / ye seke Iesus of Na  
zarethe whiche was crucifyed / he is rylen / he is nat  
here / beholde the place where they put hym but go  
your way / and tel his discyples and namely peter he  
wyl go before you in to Galyle / there shal ye se hym  
as he sayde vnto you.

¶ The pystel on the monday in the Easter weke.  
The. x. chappiter of the Actes of the Apostels. F.

**P**eter stode by amōg the people & sayd vn  
to them / ye knowe wel that Iesus christe  
was preached throug hout al Iury / & begā  
in galile / after the kaptyme whiche Ioh<sup>an</sup>  
preached / howe god anoynted Iesus of Nazareth  
with the holy gho<sup>st</sup> / & with power. Whiche Iesus  
wēt about doyng good / & healing al that were op  
pressed of the devyls for god was with hī and we are

D iij



## The Bytels and Gospels

wyttnesses of al thynges / whiche he dyd in the lande  
of the Jewes and at Ierusalē / whom they slewe / &  
hong on tree / hym god reysed vp the thyrde daye / &  
shewed hym opely / nat to al the people / but vnto vs  
wyttnesses chosē before of god / which eate and dran-  
ke with him / after he arose frō deth. And he comaun-  
ded vs to pache vnto the people & testifye that it is he  
that is ordeyned of god a iudge of scke & deed. To  
hi gyue al the pphetes wytnes / that thoro we his na-  
me shal receyue remissio of synes al that byleue i hi.

**C** The Gospell on the Mōdaye i the Easter weke  
The. xiiij. chapyter of Luke. **L.**



**T**wo of the dyscyples of Je-  
sus wēte that same daye to  
a castel which was frō Je-  
salē about thre score forlōges / called  
Emaus / and they talked togyther of  
al these thynges that had happened  
And it chaunced / as they comōned to  
gyther and reasoned / that Ies<sup>us</sup> hym  
selke dyer we nere / & wēte with thē but  
they eyes were holden that they could not knowe  
hym and he sayd vnto thē. What maner of commu-  
nycacjons are these that ye haue one to another as  
ye walke and are sadde. And the one of them named  
Cleophas answered and sayde vnto hym : art thou  
onely a straunger in ierusalē / and hast nat knownen  
the thynges which haue chaūsed there i these dayes  
to whome he sayde what thynges / and they sayd vn-  
to hym of Iesus of Nazareth whiche was a prophe-  
te / myghty i dede & worde before god and all the peo-  
ple. And howe the hye preestes and our rulers deli-  
uered hym to be condēpued to deth and haue crucy-  
fied hym / but we trustyd that it shulde haue ben  
he that shulde haue deliuered israel And as tou-  
chyng all these thynges / to day is euen the thyrd

daye / that they were done / ye & certeyne womē also of our company made vs astonpyed / whiche came erely vnto the Sepulcre and founde nat his body / and came sayeng that they had sene a visyon of angels / whiche sayd that he was alpyue / and certeyne of them whiche were with vs went theyr waye to the Sepulcre / and founde it euen so as the women had sayde but him they sawe nat. And he sayde vnto the Disciples and slowe of herte to belyue al that the prophetes haue spoken / ought nat christ to haue suffred these thynges and to entre in to his glory. And he began at Moyses and at al the prophetes and interpreted vnto them in al scriptures whiche were writen of him and they drewe nye vnto the castel which they went to and he made as though he wolde haue gone further / but they constrained hym sayeng / abyde with vs for it draweth towardes nyght and the day is far passed / and he wēt in. To tary with thē / as it came to passe as he sate at meate with them he took he breade / blyssed it / brake and gaue to them and theyr eyes were opened / as they knewe hym / and he banyshted out of theyr syght / as they sayde byrwene them selues / dyd nat oure hertes burne within vs / whyle he talked with vs by the waye / and as he opened to vs the scriptures. And they arose by the same hour and retourned agayne to Jerusalem / and founde the eleuē gathered togyther and them that were with them / whiche sayd the lord is risen I dede / as hath appered to. Simon and they tolde what thynges was done in the waye / and how they knowe hi in brekyng of brede.

**T**he pyssel on the teweysday in the Easter weke  
 The. xiiij. chapyter of the Actes of the  
 Aposteles. C.

**P**aul stode vp and beckened with the hande & sayde. Ye men and brythren chylde of the ge-

## The Bytels and Gospels

neracyon of Abraham / & whom soeuer amonge you  
feared god / to you is this word of saluacyon sent.  
The inhabiters of Ierusalem and theyr rulers by-  
cause they knew hym nat / nor yet the voyces of the  
pphetes which are redde euery Saboth day they ha-  
ue fulfyllled the in condempnyng hym. And whē they  
foude no cause of deth in hym / yet despyred they py-  
late to kyl hym / & whē they had fulfyllled al that we-  
re wyttē of hym / they toke hym downe frō the tree  
& put hym in a Sepulchre / But god raised hym agay-  
ne frō deth / & he was sene many dayes of thē which  
came with hym frō Galyle to Ierusalem / whiche are  
his witnessess vnto the people. And we declare vnto  
you / howe that the pynple made vnto that fathers  
god hathe fulfyllled vnto vs theyr chyldren / in that  
he raised vp Iesus agayne.

The Gospel on tewisdaye in the Easter weke.  
The .xxiij. chapter of Luke.



**I**esus hym selfe stode i the  
myddes of his discyples &  
sayd vnto thē peace be with  
you. And they were abas-  
shed & a frayde / supposynge  
that they hadde sene a spyrte / And  
he sayde vnto thē. Why are ye trou-  
bled / & why do thoughtes ayle i your  
herres / beholde my handes & my fete  
that it is euen my selfe handle me and se / for spyr-  
tes haue not fleshe & bones as ye se me haue / & whē  
he had thus spokē he shewed thē his hādes & his fete  
and whyle they yet byleued nat for ioy / & wōdred / he  
sayde vnto thē / haue ye here any meate / & they gaue  
hym a pece of a broyled spylhe / and of an hony come  
be / and he toke it and eate it befo: them / & he sayde  
vnto them. These are the wordes whiche I spa-  
ke vnto you / whyle I was yet with you that al must

in Englyshe.

Fo. xxi

be fulfilled whiche were wyttten of me in the lawe of Moyses / and in the prophetes / and in the psalmes. The opened he theyr wyttes / that they myght vnderstande the scriptures / and sayd vnto the / that is it wyttē / & thus it behoueth christ to suffre / & to ryle agayne from deth the .iij. day. And the repentaunce and remission of synnes schulde be preached in his name among al nacions.

**T**he Bytell on the wednysday in the Easter weke. The. iij. cha. of the actes of the apostles. L.

**A**fter openyng hys mouth sayd / ye men of Israel & al ye that feare god. heare God of Abraham Isaac & Jacob / the god of our fathers hath gloryed his sone Iesus / who ye betraed & denied in the presence of pylate when he had iudged hym to be loled / but ye denyed the holy ghost & iust and desyred a Murdier to be gyue you / & kyled the lord of lyfe whom god hath ressed fro deth / of the which we are witnesses / & nowe brethren I know that thorow ignorance ye dyd it / as dyd also your heddes / but god which shewed before by the mouth of al his prophetes that Christe shuld suffre / hath thus wylle fulfilled it. Repent therfore and tourne / that your synnes may be done away.

**T**he Gospell on the wednysday in the Easter weke. The. xxi. Chapiter of Iohn. A.



**A**fter that Ies<sup>us</sup> shewed hym selfe agayne to his dyscyples at the see of Tiberias And on this wyse shewed he hym selfe. There were togyther Symon peter & Thomas whiche is called Didimus. And Nathanael of Cana a ctyte of Galyle & the sonnes of zebedes / & two other of the dyscyples. Symon peter sayd vnto

the I go a fyshynge. They sayd vnto hym / we also



## The Byssels and Gospels

Ioyl go with the They wēt they way & entred in to  
 a shyp strapyt waye / and that nyght caught they no-  
 thyng / but whē the moynynge was now come iesus  
 stode on the shore / neuertheles the discyples knewe  
 nat that it was iesus. Ies<sup>s</sup> sayde vnto thē / syz haue  
 ye any meate. They answered hym no & he sayd vn-  
 to thē / caste out the net on the ryght syde of the shyp  
 & ye shal fynde. They cast out & anon they were nat  
 able to drawe it / for the myltitude of fysshes. Then  
 sayd the discypyle whō Iesus loued vnto Peter / it is  
 the lord. Whā Symō Peter herde that it was the  
 lord / he gyde his mātel to hym for he was naked /  
 & sprang i to the see the other discyples came by shyp  
 for they were not farre fro lande / but as it were two  
 hondred cubytes & they drew the nette with fysshes  
 As sone as they were come to lande / they sawe hote  
 coles & fysh layd therō / & breade. Ies<sup>s</sup> sayd vnto thē  
 brynge of the fysh whiche ye haue caughte Symō  
 Peter stepped fowthe & drew the nette to lande full  
 of greute fysshes an hondred and. liij. & for all there  
 were so many / yet was nat the nette broke. Ies<sup>s</sup> sayd  
 vnto them / Come & dyne. And none of the discyples  
 durste are hī / what arte thou / for they knewe that it  
 was the lord / iel<sup>s</sup> thē came & toke breade & gaue thē  
 and fysh lykewyse. And this is now the thyrde tyme  
 that Ies<sup>s</sup> appered to his discyples / after that he was  
 risen agayne from death. ¶ The Byssel on the  
 fyrst soday after Easter daye called low soday / the  
 fyrste ppsell of Iohan and the fyfte. chapyter.

**M**ost dere beloued brethre all that is bozne of  
 god ouercōmeth the world / & this is the vi-  
 ctory that ouercōmeth the world / euē our sayth who  
 is it that ouercōmeth the world / but he which byle-  
 ueth that Ies<sup>s</sup> is the sone of god. This Ies<sup>s</sup> chryst  
 is he that came by water & blode / nat by water only /  
 but by water & blode / and it is the spirite that bereth



wytnesse / bycause the spirite is trueth / for there are  
thre which beare recorde i heuē / the father / the worde  
the holy ghost / and these thre are one / for there are  
thre whiche beare recorde in earth. The spirite / the  
water / a blode / a these thre are one / yf we receaue the  
wytnesse of men / the wyttesse of god is greater / for  
this is the wyttesse of god / which he testifed of his  
sone he that byleueth on the sōe of god / hath wyttes-  
se in hym selfe.

The Gospell on the fyrst Sonday after Easter  
day called lawe Soday. The. xx. chap. of Johā. &



**A** He same daye at nyght /  
which was the morowe af-  
ter the Sabaoth day / whē  
the doores were shutte where the disci-  
ples were assembled to gyther for  
feare of the Jewes / came Ies<sup>us</sup> / a sto-  
de i the myddes / a sayde to thē. Pea-  
ce be with you / and when he hade so  
sayde / he shewed vnto thē his hādes /  
and his syde. Then were the disci-  
ples glad / when they saw the lord. Them sayde ie-  
sus to them agayne. Peace be with you. As my fa-  
ther sent me / euen so send I you / and when he had  
sayde that / he brythed on them and sayd vnto them.  
Receaue the holy ghost / who soeuer synnes ye re-  
myt / they are remytted vnto them and who soeuer  
synnes ye retayne / they are retayned / but Thomas  
one of the twelue called Didimus : was nat with  
them when Iesus came / the other discypples sayd vn-  
to hym. We haue sene the lord / and he sayde vnto  
them. except I se in his handes / the print of the nay-  
les / and put my synger in the hooles of the napes / a  
thruste my hāde i to his syde I wyll nat byleue. And  
after. viij. dayes. agayne / his discypples were within:  
and Thomas with thē. Then cam Iesus when the

## The Epistels and Gospels

does were shut & stode in the myddes / & sayd. Peace be with you. after that sayd he to Thomas / bryng thy synger hyther / & se my handes / & brynge thy hande & thruste it in to my syde / & be nat faythlesse / but byleuyn Thomas answered & sayde vnto hym. my lord and my god Iesus sayde vnto hym. Thomas because thou hast sene me therfore thou byleuest. Happy are they that hath nat sene / & yet byleue. And many other signes dyd Iesus in the presence of his discyples / which are nat wyttē in this boke. These are wyttē that ye myght byleue that Ies<sup>s</sup> is chryste the sone of mā / and that i byleuyn / ye myght haue lyfe thowhe his name.

**¶** The Epistel on the .ij. Soday after Easter dave the fyrst ppsel of Peter. the .ij. chapter. L.

**O**ft dere beloued brethre Chyrste suffred for vs / leuyn vs an insaple / that ye shuld folowe his steppes / whiche dyd no synne / neyther was there gyle found i his mouth / wich whē he was reupled / reupled nat agayn / when he suffred / he thretened nat / but smytted the cause to hym that iudgeth ryghteously which hys owne selfe bare our synnes in his body on the tree / that we shuld be delyuered frō synne & shuld lyue i rghtwysenes by whos se steppes ye were healed / for ye were as sheape goynge astraye / but are now returned vnto the shepherde & bysshop of your soules. **¶** The Gospel on the secōde soday after easter day. the .x. cha. of Johā. L.



Iesus sayd to his discyples. I am the good shepherd / the good shepherd gyueth hys lyfe for the shepe / an hyred seruaunt / whiche is nat the shepherd neyther the shepe are hys

In Englyſhe.

Jo. xxi

owne ſeythe the wolfe commynge and leaueth the ſhepe and flyeth/and the wolfe catchet them / & ſcattereth the ſhepe . The hyed ſeruaunt flyeth/bycauſe he is an hyed ſeruaunt / & careth nat for the ſhepe . I am the good ſhepherde / & knowe mine / & am knowe of myne. As my father knoweth me / euē ſo knowe I my father / And I gyue my lyfe for the ſhepe / and other ſhepe I haue whiche are nat of this folde / the alſo muſt I byng / that they may heare my voyce / & that theyre may be one floke / and one ſhepherde.

¶ The ppiſtell on the. iij . Sondaye after Eaſter daye ¶ The fyrſte ppiſtel of peter the. ij. chappyter. L.

**M**ost dere beloued bryethren I beſeche you as ſtraungers & pylgrymes / abyſtayne fro fleſhly luſtes / whiche fyght agaynſt the ſoule & ſe that ye haue honeſt cōuerſacyon amōge the gētyles that they whiche backbyte you as euyl doars may ſe youre good workes & prayſe god i the daye of viſytacyon / ſubmyt your ſelues vnto al maner ordinaūce of mā for the lordes ſake / whether it be vnto the kynge as vnto the cheyfe heed / other vnto the rulers / as vnto the that are ſent of hym / for the punyſhemēt of euyl doars / but for the laude of the that do well / for ſo is the wyl of god / that ye put to ſilence the ignoraūce of the follyſhe mē / as free / & nat as haupng the liber tyē for a cloke of malycyousnes but euen as the ſeruaūtes of god / honour al men / loue brotherly ſelyſhpy ſeare god and honour the kynge / ſeruaūtes obey your mayſters with all feare / nat onely yf they be good and courteous / but alſo thoughe they be ſrowarde / for it commeth of grace in Chryſt i cuſ our lord.

¶ The Goſpel on the. iij . Sonday after Eaſter daye the. xvi. chappyter of Johan. D.

## The Bytels and Gospels



**I**esus sayd to his discypples after a whyle ye shall nat se me & agayne after a whyle ye shall se me. for I go to the father/the sayde some of hys discypples betwene the selues/ what is this that he sayth vnto vs. After a whyle ye shall nat se me / and agayn after a whyle ye shall se me / & that I go to the father. They sayde

therfore what is this that he sayth after a whyle/we can nat tell what he sayth. Iesus pceaured that they wold are hym / & sayd vnto the. This is it that ye enquire of bytwene your selues / that I sayde after a whyle ye shall nat se me / & agayne / after a whyle ye shall se me. Verely verely / I say vnto you/ye shall wepe & lament / and the worlde shall reioyce / ye shall sorowe / but your sorowe shall be turned to ioye / I woman whē she trauayleth hath sorow/because her houre is come / but as soone as she is deliuered of the chylde / she remembreth nomore the angur / she. for ioy that a man is bozne in to the worde. And ye now are in sorowe / but I wyl se you agayn / And your hertes shall reioyse / and your ioye shall no man take from you.

**T**he Bytel on the. iiii. Sondaye after Easter day. The fyrst chapiter of James. L.



**M**ost dere beloued bryethen every good gyfte and euery perfyte gyfte / is from aboue and cometh downe / froin the father of lyght / with whō is no varyableness / neyther is he chaūged vnto darkenes. Of his owne wyl begate he vs with the word of lyfe / that we shulde be the fyrst fruytes of hys creatures. Wherefore dere bryethen lette euery man be swyfte to heare: slow to speke: & slow to wryth for the wryth



of in a worketh nat that whiche is ryghteous before  
god. wherfore saye a parte all fylthynes/al supfluy-  
te of malycyousnes. And receaue with mekenes the  
worde that is grafted in you/whiche is able to saue  
your soules.

**¶** The Gospel on the. iij. Sondag after Easter  
daye the. xvi. chapiter of Iohan.



**I**esus sayde to his disciples  
now I go my waye to him  
that sett me, and none of you  
arrest me / whyther goest  
thou / but because I haue  
sayde suche thynges vnto you / your  
hertes are full of sorowe. Neuerthe-  
les I tell you the trueth / it is expe-  
dyent for you that I go awaye for yf  
I go nat awaye / that comforter wyl nat come vnto  
you / but yf I departe I wyl sende hym vnto you.  
And when he is come / he wyl rebuke the worlde of  
synne / & of ryghtwysenes & of iudgemēt of synne / by  
cause they byleue nat on me: of ryghtwysenes bycan-  
se I go to my father / & ye shall se me no more. And  
of iudgemēt / bycause the cheyfe ruler of thys world  
is iudged all redye. I haue yet many thynges to say  
vnto you / but ye can nat beare them awaye now.  
How be it when he is com I meane the spyte of  
truth he wyl tech you all truth. He shall nat speake  
of hym selfe but what soeuer he shal heare / that shal  
he speke / and he wyl shew you thynges to come he  
shal gloryfye me / for he shall receaue of myne & shal  
shew vnto you. Al thynges that the father hath / are  
myne. Therfore sayde I vnto you / that he shall ta-  
ke of myne and shewe vnto you.

**¶** The Psstel on the. v. Sondag after Easter  
day / whiche is the next sonday before the crosse  
dayes: the fyrst chapyter of James.



# The Bystels and Gospels



**M**ost dere beloved brethrien se that ye be doers of the worde / & nat hearers onely / decreauyng youre owne selues with sophistrye for yf any heare the worde & do it nat / he is lyke vnto a mā that beholdeth his bodely face in a glasse / for as soone as he hath looked on hym selfe he goeth his waye / & hath immediately forgotten what his fassion was / but who soe uer loketh i the partyte lawe of lybertye & ztynueth thereyn (yf he be nat a forgetful hearer / but a doer of the worde) he shal be happye i his dede / yf any man amōge you seme deuoute / & refreyn nat his tōge / but deceyue his owne herte / this mānes deuorcyon is in bayne. Pure deuocō & vndefyled before god the father / is this. To visite the frēdles & wydowes in theyr aduersite / and to kepe hym selfe vnspotted from the worlde.

**T**he Gospel on the .v. Sonday after Easter day whiche is the next sondaye before the Crosse dayes the .xvi. chapiter of Johan. C.



**I**esus sayde vnto his discyples / verely verely I saye vnto you / what so euer / ye shall aske the father in my name / he wyl gyue it you / he therto haue ye asked nothyng in my name aske & ye shall receaue it that youre ioye may be full. These thynges haue I spoken vnto you i puerbes / the tyme wyl come / whē I shall speake no more to you in puerbes / but I shal shew you playnly frō my father. At that daye shall ye aske in my name / & I saye nat vnto you that I speake vnto my father for you. For the father hi selfe loueth you / because ye haue loued me / & haue beleued that I came out frō god. I wente out frō the father and came in to the worlde. I leaue the worlde agayne / &

in Englyshe.

Jo. xxiii

hym: behold now we speakest thou playnly / and thou  
blest no prouerbes. Now we know that thou vnder  
standest al thynges / & nedest nat that any man shul-  
de aske the any questyon. Therefore byleue we that  
thou comdest from god.

**T**he Bystell on Mondaye in the Crosse dayes.

The. v. Chappter of James. D.

**M**ost der beloved brethre knowlege youre  
fautes / one to another and praye one for  
another / that ye maye be healed. The  
payer of a ryghteous mā auaylet moche / yf it be ser-  
uēt. Helias was a mā in daunger to trybulacyon as  
we are / and he prayed in his prayer / that it myght  
nat rayne And it rayned nat on the earth by the spa-  
ce of thre yeres & fyre monethes & agayne he prayeth  
and the heuen gaue rayne / & the erth brought forth  
her frute yf any of you erre from the truth and ano-  
ther couert hym / let the same knowe / that he which  
conuerted the synner frō goyng a straye out of his  
wayne / shall saue a soule from deth / and shall hyde  
the multitude of synnes.

**T**he Gospell on Monday in the Crosse dayes  
the. xi. Chappter of Luke. B.



**L**esayd vnto his disciples  
whiche of you shuld haue a  
frende and shulde go to him  
at mydnyght / and sayd vn-  
to hym frende lend me thre

loues for a frende of myne is come  
out of the waye to me / & I haue no-  
thyng to set befoze hym & he within  
shulde answere & sayde : trouble me  
nat / now the doze is nowe shyt / & my seruauntes  
are with me i the chāber. I cā nat aryle & gyue the  
vnto the I say vnto you thoughe he wyl nat aryle &  
gyue hi because he is his frende yet because of his im-

The Apostels and Gospels.

portuntite he wold ryle / & gyue hym as many as ne  
deth / & I saye vnto you / aske / & it shall be geue you.  
Seke & you shal fynde knocke / & it shal be opened vn  
to you for euery one that asketh receaueth / & he that  
sekeoth fyndeth / and to hym that knocketh shal it be  
opened. Vt the sone aske breade of any of you / that  
is a father / wyl he gyue hym a stone. Or if he aske  
fylle / wyl he for a fylle gyue hym a serpet Or if he  
aske an egge / wyl he offre hi a Scorpion? Vt ye the  
which are euyl / ca gyue good gyftes vnto your chy  
dren? How moche more shal your father of heuē gy  
ue the holy ghoost to them that desyre it of hym.

The Apostell on the ascensyon euē. The. iiii. cha  
piter of the Actes of the Apostels. G.

**A** The myltitude of the the byle ueth were  
of one hert / of one soule also none of the  
sayde / that any of the thynges whiche he  
possessed was his owne / but had al thynges comō / &  
with great power gaue the Apostels wytnes of the  
Resurreccyon of oure lord Ies<sup>us</sup> Christ / & great gra  
ce was with the all. Neyther was ther any amonge  
the that lacked for as many as were possessors of  
lādes or houses sold them and brought the pric of  
the thynges whiche were solde & layde it downe at  
the Apostels fete / and distribucion was made vnto  
euery man accordyng as he had nede.

The Gospel on the assensyon euen the. xviij. cha  
piter of Johan. A.



**I** es<sup>us</sup> lifted vp his eyes to heuē  
& said father the houre is co  
me / glorify thy sōe / that thy  
sōe may glorify the As thou  
hast gyue hym power ouer  
all fleshe / that he shulde giue eternal  
lyfe to as many as thou hast gyue hi.  
This is life eternal that they myght

knowe the / that onely very god: & who thou hast set  
 Iesus Chryst. I haue glorified the on the earth. I  
 haue synpished the worke whiche thou gauest me  
 to do / and nowe glorify me thou father with thyne  
 owne selfe / with the glozy whiche I had with the  
 per the world was I haue declared thy name vnto  
 those whiche thou gauest me out of the world. Thy-  
 ne they were & thou gauest them me / and they haue  
 kepte thy saynges. Now haue they knowen that al  
 thynges what soeuer thou hast gyue me / are of the.  
 for I haue gyue vnte the the wordes / whiche thou  
 gauest me / & they haue receyued the & haue knowen  
 surely that I came out fro the / & haue beleued that  
 thou dyddest send me. I pray for the. I prayed nat  
 for the worlde / but for the whiche thou hast gyue me  
 for they are thyne / & al myne are thyne / & thyne are  
 myne / & I am glorified i the. And nowe am I nomo  
 re i the world / but they ar i the world & I coe to the  
 ¶ The Bytell on the Ascensyō dape The fyrste  
 chapytter of the Actes of the Apostles. A.

**S**ynt Luke which wrote the Actes of the Apo-  
 stels sayth i the former treatyse (dere frend the o-  
 phil) I haue writē of all that Ies<sup>s</sup> begā to do / & thea  
 the vntyll the dape i the whiche he was takē vp after  
 that he thouroughe the holy ghoost hath gyue 2 maun  
 demētes vnto the Apostels / whiche he had chose / to  
 who also he chewed hi selfe a lyue after h<sup>y</sup> passiō / by  
 many tokēs appertig vnto the forty dapes / & spake  
 vnto the of the kyngdōe of god / & gathered the togy-  
 ther / & cōmaunded the that they shulde nat departe  
 fro Ierusalem / but to wayte for the promyse of the  
 father / whereof ye haue herde of me. For Iohā bap-  
 tised with water / but ye shall be baptised with the  
 holy ghoost / & that within this fewe dapes. whē they  
 were come togyther. They asked of hym sayenge.  
 Lorde wylte thou at this tyme restore agayne the



### The Bytels and Gospels

kyngdome to Israel: He sayd vnto them it is nat  
for ye to know the tymes or seasoos which the father  
hath put i his own power but ye shall receaue power  
of the holy ghooste/whiche shall coe on you. And ye  
shal be wytnesses vnto me i Jerusale/s i all Jewry  
and in Samary/and euen vnto the worldes end/  
and whan he had spoken these thynges/whyle they  
beheld he was taken vp and a cloude receaued hym  
vp out of theyr syght/a whyle they looked stedfastly  
vp to heuē as he went/Beholde two mē itode by the  
in whyte clothynge whiche also sayd/ye men of Ga  
lyle/why stand ye gasyng vp in to heuē. Thys same  
Jesus whiche is taken vp from you in to heuē/shal  
so come/euen as ye haue sene hym go in to heuen.

**T**he Gospel on the Ascension daye the. xvi. cha  
piter of Marke. L.



**A**fter that Jesus appered  
vnto the eleuē as they sate  
at meate/a cast i theyr teth  
theyr vnbelefe & hardnes of herte/be  
cause they beleued nat thē/which had  
sene hi after his resurreccyon/and he  
sayde vnto them / Go ye in to all the  
worlde/and preache the. Gospel to al  
creatures/and he that byleueth / and  
is baptyſed ſhal be ſaued / and he that byleueth nat  
ſhal be dampned. And theſe ſygnēs ſhall folowe  
them that ſhall byleue in my name / they ſhall caſt  
out deuyls/and ſhall ſpeake with new tonges / and  
ſhall kyl ſerpentes / and yf they drynke any deadly  
thyng / it ſhall nat hurte them/they ſhall laye theyr  
handes on the ſycke and they ſhall recouer. So thē  
when our lordē Jesus had ſpoken vnto them / he  
was receaued in to heuen / and is ſette downe on  
the ryght hande of god / and they went forth / and  
preached eueri where. And ouer lordē wrongh



with them / and confyrmēd theyr preachynge with myracles folowynge.

**T**he Bystel on the Sōdaye after the assensyon daye the fyrst ppstel of Peter & the. iiii. chap. B

**M**ost dere beloved brethre be ye discrete / & watche in prayers / but aboue all thynges / haue feruēt loue amonge you / for loue couereth the multitude of synnes. Be ye herberours one to another / and that without grudgynge as euery mā had receaued the gyfte / minister the same one to another / as good ministers of the manyfolde grace of god. If any man speke: let hym talke as though he spake the wordes of god. If any man mynyster / let hym do it as of the habyltye whiche god mynystreth vnto hym / that god in al thynges may be glorifyed thowowe Iesus Christe.

**T**he Gospel on the sōdaye after the Assensyon daye the. xv. Chappter of Iohn. D.



**I**esus sayd vnto his dyscyples / when the cōforter is come who me I wyl sende vnto you from the father whiche is the spyte of verite / whiche procedeth of the father / he shall testifie of me & ye shal beare witness also / bycause ye haue bene with me fro the begynnyng These thynges haue I said vnto you / bicause ye shuld nat be hurte i your sayth. They shal excommunicate you & the tyme shal come / that who soeuer kylleth you: wyl thynke that he doth god true seruyce. And such thynges wyl they do vnto you / bycause they haue not knowen the father / neyther yet me. But these thynges haue I tolde you that when that houre is come / ye myght remember them that I tolde you so.

**T**he Bystel on wytson sonday / the second Chappier of the actes of the Apostels. A.

## The Apostels and Gospels

**W**hen the fifti day was come whiche is with  
sondaye/the Apostels with one accorde were  
gathered togyther i one place. And sodenly  
there cam a soude fro heuē as it had be the co  
myng of a myghty wynde / & it fylled al the house  
where they sat And there apered vnto the clouē tō  
ges/as they had bene fyre/& it late vpo eache of the/  
& they were all fylled with the holy ghoost/& begā to  
speak with other tōges / euē as the spiryte gaue the  
vteraūce. There were dwellige at Ierusalē Jewes  
denoute mē/whiche were of al nacyōs vnder heuē.  
Whē this was noyed aboute/the multitude cā to  
gyther & were astonyed/bycause that euery mā herd  
the speake i his owne tōge. They wōdered al & mer  
uayled sayēge amōg the selues loke are nat all these  
whiche speake of galyle:& howe heare we euery mā  
his owne tōge/wherein we were borne: Parthys/  
Medes/& Elamites/& the inhabiteres of Mesopotas  
mia of Jewry/Lycania. Dor/& of Asia/Phrygia  
Pamphilia & of Egypte / & of the parties of Libia/  
whiche is besyde Syrene/& straūgers of tōe/iewes/&  
Proselytes/Grekes/& Arabians/we haue herde the  
speake with our own tōges the great workes of god  
¶ The Gospel on wyntson sondaye the. xiiij. chapp  
ter of Iohan. C.



**I**esus sayde vnto his disci  
ples yf any mā loue me / &  
wyl keape my sayenges,  
My father also wyl loue hi  
& we wyl com vnto hym & wyl dwell  
with hym. He that loueth me nat/ke  
peth nat my sayenges / and the wor  
des whiche ye heare are nat myne but  
the fathers whiche sent me / This ha  
ue I spoken vnto you/beyng yet presēt with you/  
ut the conforter whiche is the holy ghoost/whome

my father wyll gyue in my name ) shall teache you  
all thynges / and brynge all thynges to your remem  
braunce / what so euer I haue tolde you / Peace I  
leau with you / my peace I gyue vnto you / nat as  
the world gyueth / gyue I vnto you / let nat your har  
tes be greaued / neyther fere ye / ye haue herd how I  
sayd vnto you. I go & come agayn vnto you / yf ye  
loued me ye wolde verely reioyce / bycause I sayde.  
I go vnto the father / for the father is greater the. I  
And now haue I shewed you before it co / that whē  
it is come to passe. ye myght blyue. Hereafter wyll  
I nat talke many wordes vnto you / for the cheyf ru  
ler of this worlde commeth & hath naught i me / but  
that the worlde may know that I loue the father / &  
as the father gaue me comaundement / euē so do I.  
¶ The Dystell on the mōdaye in the wytson weke  
the .x. chapyter of the Actes of the Apostels. f.

**P**eter opened his mouth & sayd. Ies<sup>s</sup> co  
maūded vs to pache vnto the peoples to  
testifye / that it is he that is ordeyned of  
god a iudge of quye & deed / to hi gyueth  
all the pphetes wytnes / that thorow his  
name shall receaue remysyon of synnes / all that by  
true i hym / Whyle Peter yet / spake these wordes /  
the holy ghost fell on all them whiche heard his pa  
chyng And they of the Circūcisyo / whiche beleued  
were astoynd as many as came with Peter / becau  
sethat on the gētyles also was shed out the gyft of  
the holy ghost for they herd the speake with tonges  
and magnifye god. The answered Peter cā any mā  
forbyd water that these shulde nat be baptised / whi  
che haue receaued the holy ghost as well as we. And  
he commaunded the to be baptised in the name of  
our lorde Iesus Chryste.

¶ The Gospell on Mōdaye in the wytson weke  
the .iiij. Chapyter of Johan. B.

## The Bytels and Gospels



Thus sayde vnto a ruler amonge the Pharyses God so loued the world / that he gaue his onely sone for the entent / the none that beleue in hym shulde perysh / but shuld haue euerlastyng lyfe / for god sent nat his sone in to the worlde to condempne the worlde but that the worlde thowhe hym myght be saued. He that beleueth on hym shall nat be condemned. But he that beleueth nat is condemned al redy / because he beleued nat i the name of the onely sone of god / And thys is the condemnacyon. That lyght is come in to the worlde and the mē haue loued darknes more them lyght: because they dedes were euyl / for euery man that doth euyl hateth the lyght neyther cometh to lyght lest he dedes shulde be reynoued but he that doeth the trueth commeth to the lyght / that his dedes myght be knowen / how that they are wrought in god.

**T**he Bytell on the twyfsday in the wylsone weke the. viij. Chapiter of the Actes of the Apostels. B.



When the Apostels whiche were at Ierusalem herd say that samaria had receaued the worde of god / they sent vnto them Peter and Iohan / whiche when they were come / prayed for them / that they myght receaue the holy ghost / for as yet he was come on none of them / but they were baptised onely in the name of Christ Iesu. Then layde they theyr hādes on them and they receaued the holy ghost.

**T**he Gospell on the twyfsday in the wylsone weke the. x. Chappiter of Iohan. A.



in Englyshe.

fo. xxxvi



**I**esus sayde vnto his discy-  
ples verely verely I saye vn-  
to you who so euer entreteth  
nat in by the doze in to the shepe fold  
but clymeth vp some other way he is  
a thefe / & a robber. He that goeth i by  
the doze / is the shepherde of the shepe.  
To this man the Dozter openeth the  
doze / & the shepe here his voyce / & he

callethe his owne shepe by name / & he leadeth them  
out / and when he hath sent forth his owne shepe / he  
goeth before the / and the shepe folow hym / for they  
knowe his voyce. A straunger they wyl nat folowe:  
but wyl fly from hym / for they know nat re voyce of  
straungers. This maner of sayenge spake Ies<sup>us</sup> vn-  
to them / and they vnderstode nat what thynges they  
were / whiche he spake vnto the. Then sayde Iesus  
vnto the agayn. Verely verely I say vnto you / that  
I am the doze of the shepe. All eu<sup>er</sup> as many as came  
before me / are theues & robbers / but the shepe dyde  
nat heare them. I am the doze / by me yf any ma<sup>n</sup> en-  
tre in / he shal be safe / & shal go i and out / and fynde  
pasture. The thefe cometh nat but for to steale / kill /  
and destroy / I am come that they myght haue lyfe /  
and haue it the more habundauntly.

**T**he Ppstel on wednysday in the wifson weke  
The. ii. chapyter of the Actes of the Apostels. C.

**P**eter stept forth with the eleuen / & lyfte  
vp his voyce & sayd vnto them / ye men of  
Jewry and al ye that inhabyte Ierusalem /  
be this knowen vnto you / and with your eares here  
my wordes. These are nat dronke as ye wene for it  
is yet but the thyrde houre of the day but this is that  
whiche was spoken by the prophet Iohell. It shal  
be in the laste dayes (sayth god) of my spirite I wyl  
powre out vpo all flesh / and your sones and your



## The Bytels and Gospels

doughters shal prophesye / & your yong men shall se  
byspōs / and your olde Men shall dreame dreames /  
and on my seruantes / and on my hand maydēs. I  
wyl powre oute of my spyryte in those dayes / & they  
shal prophesy / and I wyl shewe wondrous in heuen  
about / & tokēs in the earth byneth / blode & fyre & the  
vapour of smoke. The son shall be turned i to dar-  
knes / & the moone i to blode / before that gret & nota-  
ble day of the lorde shall come / & the tyme shall come  
that who soeuer shal cal on the name of the lorde /  
shall be saued.

**T**he Gospel on the wednydage in wytson weke  
the. vi. Chapiter of Johan. E.



**I**esus sayde vnto his discy-  
ples and to the company of  
the Jewes. No mā cā come  
vnto me except my father  
whiche had sente me drawe  
hym / & I wyl rayse hym vp at the last  
daye. It is wyttē i the pphetes. And  
they shall all be taught of god Every  
mā which hathe herde & lerned of the  
father commeth vnto me / nat that any man hathe  
sene the father / saue he which is of god. The same  
hath sene the father. Verely verely I say vnto you  
he that beleueth on me hath everlastyng lyfe. I am  
that breade of lyfe / your fathers dyd eate Manna in  
wyldernesse / & arre deed. This is the breade which  
commeth from heuen / that he which doth eate of it /  
shulde nat dye. I am that lyuyng breade which came  
downe from heuen / Vt any man eate of this breade  
he shall lyue for ever. And the breade that I wyl gy-  
ue is my fleshe / which I wyl gyue for the lyfe of the  
worlde.

**T**he Bystell on Crinyte Sondag. The. iiii.  
Chapiter of the Reuelacyon of saynt Johan. A

**I** Looked vp & sawe a dore open in heuē / and the  
 fyrst voyce which I hearde / as it were of a tro  
 pette talkynge with me / whiche sayde / come vp h  
 ther / and I wyll shewe the thynges whiche muste  
 be fulfyllēd here after / and immediarly I was i the  
 spirite / & beholde / a seate was put in heuen and one  
 late on the seate / and he that sat wasto loke vpon  
 lyke vnto a Iasper stone / & a Sardyne stone / & the  
 re was a rayne bowe aboute te seate / to loke vpon  
 lyke vnto an Emeralde / and aboute the seate were.  
 xxiij. seates / and I saw on the seates. xxiij. elders  
 sittyng clothed in whyte rayment / & had on theyr  
 heddes crownes of golde / & out of the seate pceeded  
 lychtynnges. & thondynges & voyces / & there were  
 vij. lampes of fyre burnyng before the seate / whiche  
 are the. vij. spirites of god / and before the seate the  
 re was a see of glasse / lyke vnto crystall / & i the myd  
 des of the seate / & rounde aboute the seate / were. iiij.  
 beestes full of eyes before & behynde / & the fyrst beest  
 was lyke a lyon / the seconde beest lyke a Calfe / and  
 the thyrde beest had a face as a man / and the fourthe  
 beest was lyke a flyeng Egge / and the fowre beestes  
 had eche one of the. vi. wynges about hym / and they  
 were ful of eyes with in / & they had no rest day ney  
 ther nyght sayenge. Holy / holy / holy / lordē god al  
 myghty which was / & is / and is to come. And when  
 these beestes gaue glory / honour / & thanks to hym  
 that late on the seate / whiche lyueth euermore / the  
 xxiij. elders fell downe before hym that late on the  
 trone & worshypped hi that lyueth euer & caste theyr  
 crownes before the trone sayenge / thou art worthy  
 lordē to receaue glory / honour / and power / for thou  
 hast created al thynges / and for thy wylls sake they  
 are and were created.

**T**he Gospel on Trinite sonday. The  
 thyrde chapiter of Johan.

A.

The Bytels and Gospels



**A** Here was a mā of the pharisees named Richodemus a ruler among the Jewes/ He came to Ies<sup>us</sup> by nyght & sayd vnto hym. Mayster we know that thou arte a teacher/whiche art come from god/for no man coulde do suche myracles as thou doest except god were with hym. Iesus answered and sayd vnto hym. Verely verely I say vnto the/except that a man be borne a newe/he can nat se the kyngdome of god Richodemus sayd vnto hym. How cā a mā be borne whē he is olde? Can he entre in to his mothers wombe & be borne agayne? Iesus answered. Verely verely I saye vnto the/except that a man be borne of water/& of the spirite / he can not entre i to the kyngdome of god. That whiche is borne of the fleshe/is fleshe and that which is borne of the spirite is spirite/ Meruayle nat that I sayde to the/ye must be borne a newe The wynd bloweth wher he lysteth/& thou hearest his sound/but thou canst nat tell whense he cometh/& whyther he goeth. So is euery man that is borne of the spirite. Richodemus answered and sayd vnto him/how cā the se thynges be. Iesus answered and sayd vnto hym/Arte thou a maister in Israel/& knowest nat these thynges. Verely verely I say vnto the we speak that we knowe/and testifye that we haue sene / & ye receaue nat our wytnes/ys I haue told you erthly thynges/& ye haue nat pleyued/how shulde ye bleyue if I chal tel you heuently thynges. And no man hath ascended vp to heuen/but he that came downe from euen/that is to say the sone of mā/whiche is in heuen. And as moyses lysted vp the serpent in wyl dernes/euen so must the sone of man be lysted vp/that no man which byleueth in hym perpysh/but haue eternal lif.

in Englyshe.

fo. xxxix

**T**he Bystel on Corpus chryst daye. The fyrst  
pystel to the Corynthyans / & the .xi. chapiter.

**B**rethren that whiche I gaue vnto you I re-  
ceaued of the lord / for the lord Iesus chryst  
the same nyght in the whiche he was betrayed toke  
breaue and thanked and brake / and sayd: take ye and  
eate ye this is my body whiche is broken for you.

This do ye in the remembraunce of me / after the sa-  
me maner he toke the cup when supper was done sa-  
yenge. This cup is the new Testament i my blode /  
this do as ofte as ye drynke it / in the remembraunce  
of me / for as often as ye shal eate this breaue / & dryn-  
ke of this cuppe / ye shal shewe the lordes dethe / tyll  
he come. Wherfore who so euer shal eate of this  
breaue / or drynke of the cuppe vnworthely / shall be  
gilty of the body & blode of the lord. Let a mā ther-  
fore examyn him selfe / & so let him eate of the breaue  
& drynke of the cuppe / for he that eteth and drynketh  
vnworthely / eateth & drynketh his owne dāpnacyō.  
Bycause he makethe no differēce of the lordes body

**T**he Gospell on Corpus chryst day. The .vi.

Chappter of Johan.

F



Iesus sayde vnto his discy-  
ples and to the company  
of the Jewes / my flesshe is  
meate in dede / & my blode  
is drynke in dede. He that

eateth my flesshe / & drynketh my blo-  
de dwelleth in me. And I in hym as  
the lyvinge father hathe lēte me eue  
to lyue I by my father / & he that ea-  
teth me shal lyue by me. This is the breaue which ca-  
me fro heuē / nat as your fathers haue eaten Māna /  
& are deed. He that eateth of this breaue shal lyue euer

**T**he Bystel on the fyrst Sondag after Trinite  
today the .iiij. chap. of the fyrste Bystel of Johā B.



The Pistels and Gospels



Most dere beloved brethren God is  
 loue in this appered the loue of god  
 to vs warde bycause that god sente  
 his only begotte sone i to the worlde  
 that we myght lyeue thoroowe hym/  
 herei is loue/nat that we loued god  
 but that god loued vs/And sent his  
 sone to make agreement for our synnes. Dearly be-  
 loued yf god so loued vs we ought also to loue one  
 another/no man hath sene god at any tyme /yf we  
 loue one another god dwelleth in vs and his loue  
 is parfyt in vs. Hereby knowe we /that we dwell i  
 hym/ & he in vs/bycause he hath gyuen vs of his spi-  
 rite. And we haue sene and do testyfy that the fa-  
 ther sent his sone/whiche is the sauyour of the worlde  
 who soeuer cofesseth that Iesus is the sone/of god i  
 hf dwelleth the god/ & he i god. And we haue knowe  
 byleued the loue that god hath to vs. God is loue/  
 and he that dwelleth in loue/dwelleth in god / and  
 god in hym/herein is the loue parfyt in vs/that we  
 shulde haue truste in the daye of iudgement / for as  
 he is/euen so are we in this worlde. There is no fea-  
 re in loue/but parfyt loue casteth out all feare/for  
 feare hath paynfulnes he that feareth is nat parfyt  
 in loue. We loue hym/for he loueth vs fyrste. yf a  
 mā sayd/I loue god/and yet hateth his brother/ he  
 is a lyer. Howe cane he that loueth nat his brother/  
 whom he hath sene/loue god/whome he had nat se-  
 ne. And this commaundemēt haue we of hym/that  
 he whiche loueth god shulde loue his brother also.

The Gospel on the fyrst Sondaye  
 after Cryste sondaye. The.xvi.  
 chapiter of Luke. D





**L**hus put forth a para-  
 ble vnto his dyscyples  
 sayeng / there was a cer-  
 tayne riche mā / whiche  
 was clothed in purple &  
 fyne raynes / & fared dely-  
 cyously euery day. And there was a  
 certayne begger named Lazarus /  
 whiche laye at his gate full of sores /  
 despyng to be restrellhed with the  
 cōmes which fel frō the riche mānes boorde. Neuer  
 theles that dogges came & lycked his sores. And it  
 fortunēd that the begger dyed / & was carryed by the  
 angels in to Abraham bosome. The ryche man also  
 dyed / & was buryed / and beynge in hell in tormētes  
 he lyft vp his eyes and sawe Abraham a farre of / And  
 Lazarus in his bosome and cryed / & sayde / Father  
 Abraham haue mercy on me / and send Lazar⁹ that  
 he maye dryppe the tpype of his synger in water / and  
 cole my tong / for I am tormented in this flābe / but  
 Abraham sayd vnto hym sone / reme mbyre that thou  
 in thy lyfe tyme receauedest thy pleasures & cōrrary  
 wylle Lazar⁹ payne / Now therfore is he comforted  
 & thou art punysshed beyonde al this / bytwene you  
 and vs ther is a greate space set / so that they whiche  
 wolde go from hense to you can nat / neyther may  
 com frō thens to vs. Then he sayd / I pray the ther-  
 fore father / sende hym to my fathers house / for I  
 haue fyue brythrene / for to warne them / lest they al-  
 so com in to this place of tourment. Abraham sayde  
 vnto hym / they haue moyses and the prophetes / let  
 them heare the. And he sayd / nay father Abraham /  
 but yf one came vnto them from the deed / they wold  
 repent. He sayd vnto hym. Yf they here nat Moys-  
 ses & the pphetes / neyther wyl they beleue / though  
 one rose from deth agayne.

The Pystels and Gospels

**T**he Pystell on the.iiij. Sondag after trinite Sondag the fyrste pystel of iohā / & the.iiij. chapyter. C.

**M**ercyful nat my brethren though the wolde hate you / we knowe that we are translated fro deth vnto lyfe bycause we loue the brethrenne. He that loueth not his brother abyderth in deth. Whoso euer hateth his brother / is a mansleer & ye know that no mansleer / hath eternal lyfe abydyng in hym. Hereby perseauwe the loue of god in that he gaue his lyfe for vs. And therefore ought we also to gyue oure lyues for our brethren. Whoso euer hath this wordes good / and seeth his brother haue nede / & shutteth by his compassyon fro hym / howe dwelleth the loue of god i hi. my babes let vs nat loue i worde neither i tōg / but in dede and i verite. **T**he Gospel on the.iiij. Sōday after Trinite Sondag. The.riiij. chapyter of Luke. D.



**I**esus put forth a similitude to his disciples sayēge. A certayne man ordeyned a great supper and had many / & sente his seruante at supper tyme / to saye to thē that were byddē / come / for all thyngs are now redy / & they all at ones begā to make excuse the fyrst sayd vnto hym / I haue boughte a towne / and I muste nedes go & se it / I praye the haue me excused. And another sayde I haue bought fyue yoke of oxen & I go to proue thē / I praye the haue me excused. The thyrde sayde I haue maryed a wyfe / and therefore I can nat come. And that seruante wēt & brought his mayster word therof. Then was the good mā of the house displeased / and sayd to his seruante. Go out quykely in to the stretes / & quarters / & bynne i hyther the poore / & the maymed / & the halte / & the bynd. And the ser-

vaunte sayd/lorde it is done as thou cōmaundest & yet there is roume. And the lorde sayde to the seruaūt/go out in to the hye wayes & hedges/& cōpelle thē to come in/that my house maye be fylled/for I saye vnto you/that none of these whiche were bydden shal tast of my supper.

**T**he p̄stel on the. iij. sonday after trinite sonday. The fyfthe p̄stel of Peter/& the. v. chap. B.

**B**hāde of god that he maye exalte you / whē the tyme is cōe/cast al your care to hym / for he carethe for you Be sobre and watch/for your aduersary the dyuel as a roynge Lyon walketh about / sekynge whome he maye deuoure / whome resyste stedfast in the fayth remembryng that ye do but fulfyll the same afflycyons/whiche are apoynted to your brethren that are i the worlde/the god of al grace whiche called you vnto his eternall gloyre by Christe Iesus shal his owne self after ye haue suffred a lytel afflycyō make you p̄fite/shal sette strength/& stablyshē you to hym be gloyr and dominion for euer / & whyle the worlde enduret. Amen.

**T**he Gospell on the thyrde sonday after Trinite sonday. The. xv. chapyter of Luke. A.



He Publycanes & the Synners resorted vnto Ies<sup>us</sup> to heare him and the Pharysees & Scrybes murmured sayeng. He receaued to his company synners / and eateth with thē. Them put he forthē this sympletyude to them sayenge. What man of you hauyng an hondred shepe / If he lose one of them / dothe nat leaue nynty and nyne in the wyl dernes / and go after that whiche is lost untill he fynde hym. And when he hath founde him

The Bytels and Gospels

he putteth hym on his chulders with ioye / & as sone  
as he commeth home / he calleth together his louers  
and neyghbours sayeng vnto the / reioyse with me /  
for I haue fofide my shepe which was loste / I saye  
vnto you / that lyke wyse ioye shal be i heuē ouer one  
synner that repenteth / more the ouer wynteth & wy-  
ne iuste persones / whiche nede no repentaunce. **E**y-  
ther what woman hauynges .x. grotes / yf she lose  
one / doth nat lyghte a candel & swepe the house / &  
seke diligently tyl she fynde it / And when she hath  
founde it / she calleth hir louers & her neyghbours  
sayenge / Reioyse with me / for I haue found the gro-  
te whiche I hadde loste / lyke wyse I saye vnto you /  
ioye is made i the ptesce of the angles of god ouer  
one synner that repenteth.

**T**he Bytel on the .iiij. Sondaye after Triny-  
te sonday the .viij. chapiter to the Romayns. D.

**B**rethren I suppose that the affliccyons  
of this lyfe are nat worthy of the gloiy  
to come whiche shalbe shewed vpon vs al  
so the feruente desyre of the creatures a-  
bydeth lokyng when the sones of god shal appere /  
bicause the creatures are subdued to vanite agaynst  
theyr wyl / but for his wyl whiche subdued them in  
hope / for the very creatures shalbe deliuered from  
the bondage of corrupcion / in to the glozyous lyber-  
tye of the sones of god / for we know that euey crea-  
ture groweth with vs also and trauayleth in payne  
euen vnto this tyme / nat they onely / but euen we al  
so whiche haue the fysike fruytes of the spryte mour-  
ne in our selues and wayte for the adopcyon / & loke  
for the deliuerance of our bodyes.

**T**he Gospel on the .iiij. Sondaye after Triny-  
te sonday The .vi. Chapiter of Luke. F.



in Englyshe.

For. xliij



Jesus sayde vnto his discy-  
ples be ye merciful as your  
father is merciful. Judge  
nat / & ye shal nat be iudged  
Lōdemne nat / and ye shal  
nat be condempned. Forgyue / and ye  
shal be forgyuen. Gyue / and it shal  
be gyue vnto you good measure press-  
sed downe shaken togyther and run-

nyng over / shall men gyue vnto youre bosomes.  
For with what measure ye meate with the s̄e shall  
men mete to you agayne. & he put fourth a synplyru  
de vnto thē. Lā the blynde leade the blynde. do they  
nat both then fal i to the dyche. The dyscyppe is nat  
aboue hys master / euery mā shal be p̄fede. & he be  
as hys mayster is. Why seyst thou a mote i thy bro-  
thers eye / and consydereste nat the beame that is in  
thyne owne eye / eyther howe canst thou saye to thy  
brother / brother / let me pull out the mote that is in  
thyne eye / whē thou perceauest nat the beame that  
is i thyne owne eye / yporcite cast out the beame out  
of thyne owne eye fyrst / & then shalt thou se p̄fede  
to pul out the mote out of thy brothers eye.

¶ The p̄stel on the .v. Sonday after Trinite  
sonday / the fyrste p̄stel of Peter and the .iiij.  
chappter. 3.



Brethren be ye al of one mynde / one  
suffre with another / lone as brethes-  
ne / be petyfull be courteous / nat reu-  
dyng euyl for euyl / neyther rebuke  
for rebuke but contrary wyle / blisse /  
remēdyng that ye are thereto cal-  
led / enen that ye shuld be hepers of blessing. & for any  
mā lōge after lyfe / & louethe to se good dayes / let hi  
refrayne hys tonge fro euyl / & hys lippes that they  
speke nat gyle. & et hi esthewe euyl & do good / let hi



### The Bytels and Gospels

seke peace and ensue it/for the eyes of our lord are ouer the ryghtuous / & hys eares are opened vnto theyr prayers / but the feare of our lord beholdeth the that do euill. Moreouer who is he that wyll har me you. yf ye folowe that whiche is good. Nat with stādpyng happy are ye. yf ye suffre for ryghtwysnes sake/ye and feare nat though they seme terrible vnto you/nepther be troubled/but sanctyfye our lord god in your hertes.

**C** The Gospell on the. v. Sonday after Trynpte sonday. The. v. chapyter of Luke. 3.



**W**hen the people passed vnto Jesus/to heare the worde of god he stode by the lake of genezareth & sawe two shyppes standyng by the lakes syde but the fysherme were gone out of them/and were waschyng theyr nettes and he entred in to one of the shyppes which perteyned to Symō & prayed hi that he wolde

thruste out a lytel from the lāde/& he satte downe and taught the people out of the shyp/whē he hadde tette speakyng/he sayde vnto Symō / launche out in to the depe / and let stypp your nettes to make a draught and Symō answered & sayde to hym/mayster we haue laboured al nyght & haue takē nothige neuer the lather at thy worde. I wyll loose for the net/and when they had so done / they inclosed a great multytude of fyshes/& theyr nette brake/but they made sygnes to theyr felowes/whiche were in the other shyp/that they shuld come and helpe them and they came / & fylled both the shyppes that they sonke agayne. When Symon Peter sawe that/he fel downe at Jesus knees sayenge. Lorde goo from me for I am a synful man for he was vterly astonyed/and all that were with hym/at the draught of

in Englyſhe.

fo. xliij

ſpall he which they toke / and ſo was alſo James and  
Johan the ſones of zebede / whiche were parteners  
with Symon and Jeſus ſayd vnto Symon / feare  
nat from henceforth thou ſhalte catche men and they  
brought the ſhyppes to lande / and forſoke al and fo  
lowed hym.

**T**he Epiſtel on the. vi. Sondag after Tryny-  
te ſondag. The. vi. chappter to the Romayns. A.



Rehthen remembze ye nat that al we  
whiche are baptysed in the name of  
Jeſus Chryſt are baptysed to dye  
with hym / we are buryed with hym  
by baptyme / for to dye / that lyke wyſe  
as Chryſte was rayſed vp from  
deth by the gloze of the father enen  
ſo we alſo ſhulde walke in a newe lyfe / for yf we be  
graſte in deth lyke vnto hym / euen ſo muſte we be  
in the Reſurreccion. This we muſte remembze that  
our olde man is crucifyed with hym alſo. That the  
body of ſinne myght viterly be deſtroied that henceforth  
we ſhulde nat be ſeruauntes of ſynne / for he that is  
deed / is iuſtified fro ſynne. wherfore yf we be dea-  
de with Chryſt / we beleue that we ſhal lyue with  
hym / remembryng that Chryſt ones rayſed fro deth:  
dyeth no more / deth hath no more power ouer hi /  
for as touchyng that he dyed / he dyed concernyng  
ſynne / ones. And as touchyng that he lyueth / he ly-  
ueth / vnto god. Lyke wyſe ymagen ye alſo / that ye  
are deed concernyng ſynne / but are a lyue vnto god  
thorowe Jeſus Chryſt oure lord.

**T**he Goſpel on the. vi. Sondag after Tryny-  
te ſondag the. v. chapiter of

Mathewe. L.

f iij

## The Bytels and Gospels



**I**esus sayd vnto hys dyscyples verely I say vnto you except your ryghtwysnes excede the ryghtwysnes of the Scribes/and Phar-

ses/ye can nat entre i to the kyngdome of heuen ye haue herde it was sayde vnto them of the olde tyme. Thou shalt nat kyl / for who soeuer killeth

shal be in daunger of iudgement but I saye vnto you who soeuer is angry with hys brother shal be in daunger of iudgement. Who so euer sayeth vnto his brother Racha/shal be i daunger of a concell but who soeuer sayeth thou fool/shal be in daunger of hell fyre Therefore whē thou offereste thy gyfte at the Altar and there remembrest that thy brother hath oughte agaynst the/leue there thyne offering before the altar go thy waye first & be reconcyled to thy brother and them come and offre thy gyfte.

**T**he Bytel on the .viij. Sondaye after Trynityte sondaye. The .vi. chapyter to the Romayns. D.

**B**rethre I wyl speke grossly bycause of the skynpte of your flesshe as ye haue gyuen youre members seruautes to vnclennes & iniquyte/frō iniquyte vnto iniquyte / euē so nowe gyue your members seruautes vnto ryghtwysnes/that ye may be sanctified/for whē ye were the seruautes of synnes ye were nat vnder ryghtwysnes. what fruyte had ye thē i two thynges wherof ye are nowe ashamed : for the ende of two thynges /is deth. But now are ye deliuered frō synne/and made the seruautes of god/and haue your fruyte that ye shuld be sanctified/and the ende euerlastyng lyfe / for the rewarde of synne is deth/but eternall lyfe is the gyfte of god / thowme Iesus Chyste our lord.

**T**he Gospell on the. viij. Sondaye after Trinite  
Sonday the. viij. Chappter of Marke. A.



**W**hen there was a very gret com-  
pany with Iesus and they had  
nothyng to eate Iesus called  
his disciples to hym / & sayd vn-  
to the. I haue compassyon on this peo-  
ple because they haue ben now with  
me thre dayes / & haue nothyng to ea-  
te / & yf I shulde sende them awaye sa-  
lunge to theyr owne howses / they  
shuld faynt by the waye / for dyuers of them came  
fro farre. And his disciples answered hi / where shul-  
de a mā haue bread here in the wyldernes to satisfye  
these. And he asked them howe many Loues haue  
ye. They sayd / seuen. And he commaunded the peo-  
ple to syt downe on the ground / & he toke the seuen  
loues / gaue thākes / brake / & gaue vnto his disciples  
to set before the / & they dyd sette the before the peo-  
ple / & they had a fewe smal fysshes & he blyssed them  
& commaunded the also to be set before them / & they  
dyd eate & were suffyled / & they toke vp of the broke  
meate that was left. viij. baskettes ful / and they that  
dyd eate / were in nōber about fowre thousande and  
he sent them awaye.

**T**he Epistel on the. viij. Sonday after Trinite  
Sonday the. viij. chap. to the Romayns. C.

**B**ethen we are now detters / nat to the  
fleshe to lyue after the fleshe / for if ye ly-  
ue after the fleshe ye must dye / but if ye  
mortifye the dedes of the bodye / tho-  
rough helpe of the spiryte / ye shal lyue / for as many  
as are led by the spiryte / of god / they are the so-  
nes of god for ye haue nat receaued the spiryte of  
bondage to feare any moze / but ye haue receaynd  
the spiryte of adopyon wherby we crye.



# The Pystels and Gospels

Abba father. The same spiryte certyfyeth our spiryte that we are the sonnes of god. If we be sonnes / we are also the heyres the heyres I meane of god / and heyres annexed / and to gyther with Christe.

The Gospel on the. viij. Sondag after Trinite  
vnto sonday the. viij. Chappter of Mathewe. C.



**I** sayd vnto his disciples Be ware of fals pphet / whith com to you / they be clothed / but inwardly they are rauenyng wolues / ye shall knowe the by theyr fruytes Do men gather grapes of thornes / or bygges of bieres euē so euery good tree byngeth forth good fruyte / but a corrupt tre byngeth forth euyl fruyte / a good tre cā nat byg forth bad fruyte / nor yet a bad tree cā byng forth good frute euery tree that byngeth nat forth good fruyte / shal be hewē down & cast i to the fyre / wherfore by theyr fruytes ye shal knowe the. Nat al they that say vnto me. Mayster / mayster / shal entre in to the kyngdom of heuen / but he that doth my fathers wyl whiche is in heuē he shal entre in to the kyngdome of heuen.

The Pystel on the. ix. soday after trinite soday  
the fyrst pystel to the Corinthians & the. x. chap. B.

**B**rethrenne we may nat lust after euyl thynges / as they lusted. Neyther be ye worshyppers of Idolles as were soe of the accorpyng as it is writte The people sate downe to eate & drynke & rose by agayne to playe. Neyther let vs comyt fornicaciō as soe of the comytte fornicacyō / & were destroyed in one day. xxiij. thousande Neyther let vs tēpte Christe / as some of tēpted / & were destroyed of serpentis Neyther murmure ye / as some of them murmured / & were destroyed of the destroyer. Al these thynges happened vnto them for ensamples / and were



wyrtten to put vs in remembrance / whome the endes  
of the worlde are come vpon. Wherfore lette hym  
that thynketh he standeth / take hede lest he fal. Ther  
hath none other tēptacyō taken you / but suche as fo  
loweth the nature of mā / but god is saythful / which  
shal nat suffre you to be tēpted aboue your strenght  
but shal in the myddes of the tēptacyon make away  
to escape out.

**T**he Gospell on the. ix. Sodaye after Trinite  
sonday the. xvi. Chapter of Luke. A.



**I**esus put forth a simpyltude vn  
to his discyples sayenge. The  
re was a certayne ryche man whiche  
had a bayly / that was accused vnto hē  
that he had wasted his goodes / & he  
called hym / & sayde vnto hym Howe  
is it that I heare this of the? Gyue  
accōptes of thy bayllshippe / for thou  
mayste be no longer bayly. The bay  
ly sayde within hym selfe / what shall I do? for my  
master wyll take away frō me the baylyshyp I can  
nat dygge / & to beg / I am ashamed. I wot what I  
wyll do that when I am put out of the baylyshyp /  
they may receaue me in to theyr howses. The cal  
led he al his maysters detters & sayde vnto the first  
how moche owest thou vnto my mayster & he sayde  
an hondred tonnes of oyle / & he sayde to hym take  
thy byll / & sytte down quickly & wyte fifty. The sayd  
he to another / what owest thou & he sayde & hondred  
quarters of wheate: he sayd vnto hym / take thy byll &  
wyte four score / & the lord commended the vniust  
bayly / bycause he had done wyselye / for the chyldre  
of this worlde are in theyr kynde wyser thē the chyl  
dre of lyght. And I saye vnto you / make you frēdes  
of the wycked Mammon / that when ye shal departe  
they may receaue you ī to euerlastyng habitacions

The Pystels and Gospels

**T**he Pystel on the .x. Sondag after Trinite  
today the first pystel to the corinthians. the .xij. cha. A

**B**ethen ye knowe that ye were gentyles/  
e went your wayes vnto dom idols/euē  
as you were led. wherfore I declare vnto  
you/that no man spekyng in the spiryte of god / de-  
speth Iesus. Also noman can save that Iesus is the  
lorde /but by the holy ghost. There are dyversities  
of gyftes verely /yet but one spirite /e there are diffe-  
rences of admystracyōs /e yet but one lorde. And  
there are diuers maners of operacyōs /yet but one  
god /which worketh all thynges that are wrought/  
in al creatures. The gyftes of the spiryte are gyuen  
to euery man to profyte the congregacyon. To one  
is gyuen thowhe the spiryte /the utteraunce of wyl-  
dome /to another is gyuen the utteraunce of know-  
ledge /by the same spiryte to another is gyuen sayth  
by the same spirite /to another the gyftes of healing  
by the same spirite / to another power to do myra-  
cles /to another prophesye /to another iudgement of  
spirytes /to another the interpretacyon of tonges.  
And these al worketh euē the selfe same spiryte /de-  
uydng to euery mā several gyftes /euē as he wyl.

**T**he Gospell on the .x. Sondag after Trinite  
sondaye the .xix. Chapter of Luke. f.



**W**hen Iesus came ny vnto  
Ierusalem /he behelde the  
cyyte /and wepte on it sa-  
yng / yf thou haddest knowen those  
thynges whiche belōge vnto thy pea-  
ce /euē at thys tyme / but nowe are  
they hyd fro thyne eyes / for the da-  
yes shall come vpon the /that the ene-  
myes shall cast a banke about the /and  
compassse the rounde /and kepe the in on euery syde  
and make the euē with the grounde with thy chyl-

men wh  
the one  
nat the  
temple  
tin /and  
is wytt  
haue m  
the tem  
The  
day /the  
E  
by whi  
what n  
ye haue  
vnto y  
dyed f  
that he  
daye /a  
fene of  
fene of  
which  
are sal  
then t  
of me  
I am  
worth  
ted th  
I am  
nat is

In Engl yshe.

For xlvi

men whiche are in the / and they shall nat leaue in the one stone vpon another / bycause thou knewest nat the tyme of thy dyspytacion / & he went in to the temple / and began to cast out them that solde therein / and them that bought / sayenge vnto them / It is wyrtten my house is the house of prayer / but ye haue made it a den of theues and he taught dayly in the temple.

**T**he Epistel on the .xi. Soday after Trinite Soday / the fyrst ppsel to the Corin. the .xv. chapp. 3.

**B**rethre as ptepyng to the Gospel which I preached vnto you / whiche ye haue also accepted / and in the whiche ye contynue / by whiche also ye are saued. I do you with after what maner I pached vnto you if ye kepe it / except ye haue beleueth in vaine / for fyrst of al I delyuered vnto you that whiche I receaued / howe that Christ dyed for our synnes / agreinge to the scriptures / and that he was buryed / that he arose agayne the thyrde daye / accordyng to the scriptures / and that he was sene of Cephas them the elleuen. After that he was sene of mo then fyue hundred brethrene at ones of whiche manye remayne vnto this daye / and many are fallen a slepe / after that appered he to James / then to all the Apostels / and laste of all he was sene / of me / as of one that was bozne out of due time for I am the lest of all the Apostels / whiche am nat worthy to be called an Apostle / bycause I persecuted the congregacyō of god / but by the grace of god I am that I am / and hys grace which is in me was nat in vayne.

**T**he Gospel on the leuenth Sodaye  
after Trinite Sodaye. The .xviij.

194

Chappter of Luke.

3.

## The Pystels and Gospels



**I**esus put forth this symyltude vnto certayne which trusted in the selues that they were perfecte/a dyspyled other. Two men went by in to the tēple to praye/the one a Pharyse/a the other a Publycan/the pharyse stode and prayed thus with hym selfe. God I thanke the that I am nat as other mē are/extorcioners vn iust/adulterers/or as this Publycan. I fast twyse i the weke/I gyue the tithe of all that I possesse. And the Publycan stode a far of/and wolde nat lyfte vp hys eyes to heuen/but smote his brest sayēg. God be merciful to me synner. I tell you this mā departed home to hys house iustified more thē the other for euerye mā that exalted him self shall be brought low/a he that hūbleth hym selfe/shal be exalted.

**The Pystel on the .xij. Sondaye after Crinyte**  
sondaye/the .ij. pystel to the Corinthians.

### The thyrde Chapyter.

**B**othrene suche trust haue we thorow Chryst to godward/not that we are sufficient of our selues so thynke any thyng as it were of our selues but our ablenes cometh of god/which hath made vs able to mynyster the newe Testamēte/nat of the letter/but of the spyrte / for the letter kylleth/but the spirite gyueth lyfe/if the mynistracyon of deeth thorowe the letters figured in stones was gloypous / so that the chyldre of Israell coude nat behold the face of moyses/for the glory of his countenance (which gloype neuertheles is done awaye) why shall nat the ministracyon of the spyrte be moche more gloypous/for if the mynistringe of cōdēpnacyō be gloypouse/moch more doth the mynistracyō of ryght wylenes excede i gloype. **The Gospel on the .xij. soday after crinyte soday, the .viij. cha. of Marke.**



in Englyshe.

fo. xlvij



**I**esus departed from the co-  
stes of Tyre/ & came by Sy-  
don vnto the see of Galyle  
thorow the myddes of the coostes of  
x. cyties/ and they brought vnto hym  
one that was deafe & dome/ & prayed  
hym to lay his hāde yppō hym/ and he  
toke hym asyd frō the people and put  
his fyngers in his eres / & dyd spytte  
& touched his tonge/ & lokyd by to heuen & spyghed/ &  
sayd vnto hym/ Ephata/ that is to say/ be opened / &  
strayte waye his eares were opened/ & the stryng of  
his tōge was loosed/ & he spake playne/ & he comaū-  
ded thē that they shulde tel no man/ but the more he  
forbad thē/ in so moche the more a greate deale they  
publyshyd/ sayēge. He hath done al thynges wel/ &  
hath made both the deafe to heare/ and the domme  
to speake.

**T**he Bytell on the. xiiij. Sōdaye after Trinite  
sondaye The thyrde Chapiter to the Galathypās. C  
2 **B**rethren to Abraham & his sēde were the p-  
mysses made/ he sayth nat / in the sedes as  
in many / but in thy sēde/ as in one whiche  
is Chryst. This I say / the the lawe whiche begā af-  
ter wardes/ beyond. iij. hondred &. xxx. yeres dothe  
nat disanull/ the Testamēt that was cōfyrmed afo-  
re of god vnto Chryst warde / to make the promysse  
of none effecte/ for yf the inherytaunce come of the  
lawe/ it commeth nat of promysse but god gaue it to  
Abrahā by promysse/ wherfore thē serueth the lawe/  
the lawe was added bycause of trasgressyon/ tyl the  
sēde came to which the promysse was made/ & it was  
ordayned by angels i the hāde of a mediator. A Me-  
diator is nat a Mediator of one / but god is one/ is  
the law then agaynst the promysse of god? God for-  
byd howbeit if there had ben a law. gyuen / whiche



The Bytels and Gospels  
 coulde haue gyuen lyfe / then no doute ryghtwys-  
 nes shulde haue come by the lawe / but the scripture  
 concludeth all thynges vnder syn that the promys  
 by the sayth of Iesus Chyrt shulde be gyuen vnto  
 them that byleue.

The Gospel on the .xiiij. Sonday after Trinite  
 sonday. The .x. Chapter of Luke. D.



Iesus sayde vnto his  
 discyples / happy are  
 the eyes / whiche se  
 that ye se. For I tell  
 you that many pro-  
 phetes and kynges  
 haue desyred to se tho-  
 se thynges which ye se / and haue nat  
 sene the / and to heare those thynges  
 whiche ye heare & haue nat herde them / & beholde / a  
 certayne lawier stode by / and tempted hym saye.  
 Mayster what shall I do to inheryte eternal lyfe?  
 He sayd vnto hym / what is wyrtte i the lawe? howe  
 redest thou? and he answered & sayd. Loue thy lord  
 god with all thy herte & with all thy soule / and with  
 all thy strength and with all thy mynde / and thy  
 neryghbour as thy selfe. And he sayde vnto hym /  
 thou hast answered ryght this, do and thou shalt ly-  
 ue / he wyllynge to iustifye hym selfe sayde vnto Ie-  
 sus / who is then my neryghbour. Iesus answered  
 and sayde. A certayne man descended from Ierusa-  
 lem in to Ierico / and fel in to the handes of the-  
 ues / whiche robbed hym of his rayment / and woun-  
 ded hym / & departed leauynge hym halfe deed / and  
 by chaunce there cam a certayne prest that same way  
 and when he sawe hym he passed by / and lyke wyse  
 a Leuyte / when he was come nye to the place / wete  
 and looked on hym / and passed by. Then a certayne  
 Samaritan as he ioyned cam nye vnto hym / & whē

In Englyshe.

Jo. xlvij

he saio hym had compassyon on hym and wet to hym  
and bound by his woundes/and powred in oyle and  
wyne/and put hym on his owne beast/and brought  
hym to a comon in/and made prouysion for hym/ &  
on the morowe when he departed / he toke out two  
pens/and gaue them to the hoste/and sayde vnto hi  
take cure of hym/and what soeuer thou spdest mo-  
re/when I come agayne/I wyl recompence the.  
whiche now of these thynges thou thinkest thou/was neygh-  
bour vnto hym that fell in to the theues handes.  
And he sayde he that shewed mercy on hym. Then  
sayde Iesus vnto hym / go and do thou lyke wyse.

The Epistle on the. xiiij. Sonday after Trinite  
sonday. The. v. chapyter to the Galathians. C.

**B**rotheren walke in the spiryte and fulfyl  
nat the lustes of the fleshe/for the fleshe  
lusteth contrary to the spiryte / & the spi-  
rite contrary to the fleshe. These are co-  
nary one to the other/so that ye can nat to that which  
ye wolde/but and if ye be ledde of the spiryte / then  
are ye nat vnder the lawe. The dedes of the fleshe  
are manyfest / whiche are these / aduoutry / fornyca-  
cyon / vnclennes / wantonnes / ydolatry / wythe craf-  
te / hatred / vraypauce / zeale / wrath / stryfe / sedycyon /  
sectes / enuy / murther / dykennes / glotony / and  
suche lyke / of the whiche I tel you befoze / as I ha-  
ue tolde you in tyme past / that they whiche commyt  
suche thynges shall nat inheryte the kyngdome of  
god. But the fruyte of the spiryte / is loue / ioy / peace  
longe sufferynge / gentylnes / goodnes / faythfulnes /  
mekenes / temperance. Agaynst suche there is no  
lawe. They that are Chrystes / haue crucifyed the  
fleshe / with the appetites and lustes.

The Gospel on the. xiiij. Son-  
day after Trinite sondaye the  
xviij. chapyter of Luke.

3.

The Bytels and Gospels



¶ Jesus went to Ierusalem he passed thorow Samaria & Galyle/ & as he entered in to a certayne towne or castel/ther met hym ten

men that were Lepers/whiche stode a fare of/and put forth theyr voyces & sayde. Iesu mayster haue mercy on vs. Whē he saw them/he sayd vnto

thē/go & shewe your selues to the priestes & it chaūsed as they wēt they were censed/& one of thē/whē he saw that he was censed / turned backe agayne/& with a lowde voyce prayled god/& fell downe on his face/at his fete & gaue hym thanks/& the same was a Samaritane. And Iesus answered and sayde/are there nat ten censed but wher are those nyne. Ther are not fownde that retourned agayne / to gyue god prayle/saue onely this straunger/and he sayde vnto hi:arise/& go thy way/thy faith hath made the hoole

¶ The Bystel on the .xv. Sodaye after trinite sōday. The .v. chapter to the Galathyans. D.

**B**rethren if we lyeue i the spiryte/let vs walke in the spiryte/let vs nat be vayne glorious prouokynge one another/& enuyge one another. Brethren yf any mā be fallen by chaūce in to any faute/ye which are spryitual helpe to amēde hym/i spirite of mekenes/cōsyderynge thy selfe /lest thou also be tēpted/bere ye one anothers burthen/& so fulfyl the law of Chryste/yf any mā seme to hym selue that he is som what/when in dede he is nothyng/the same deceaueth hym selfe in his ymaginacyon/let every mā proue his owne worke/& thē shal be haue rejoycing in his owne selfe/& nat i another/for every mā shal beare his owne burthin/let him that is taughte in the worde mynister vnto hym that teacheth hym in all good thyngs/be nat deceaueth/god is nat moe

hed/for what soeuer man soweth/that shall he reepe.  
He that soweth in his flesshe/shal of the flesshe reepe  
corruptō/but he that soweth i the spiryte/shal of the  
spiryte reepe lyfe euerlastyng. Let vs nat be wery of  
well doyng/for whē the thyme is come we shall reepe  
without werynes. Whyle we haue therfore tyme/let  
vs do good vnto all men/& specially vnto them which  
are of the housholde of fayth.

**T**he Gospel on the. xv. Sonday after Trinite  
sonday. The. vi. chappter of Mathewe. **R**



Jesus sayd vnto his disciples that no  
mā can serue two maysters/for eyther  
he shall hate the one & loue the other/  
or els he shall leue to the one/& despy-  
ce the other/ye cā nat serue god & mā-  
mon. Therfore I say vnto you/be nat  
carefull for poure lyfe/what ye shall ea-  
te/nor what ye shall drynke/nor yet for  
your body/what ye shall put on/is nat  
the lyfe more worth thē meate/& the body more of va-  
lue then rayment/beholde the foules of the ayre/for  
they sowe nat / neyther reape / nor yet cary in to the  
barnes & yet your heuēly father fedeth thē/are ye nat  
moche better thē they? which of you/thoughe he toke  
though therfore/coulde put one cubit vnto his statu-  
re:& why care ye thē for raymēte? **C**ōsider the lylles  
of the felde/how they grow. They labour nat neyther  
spynne/& yet for al that/I say vnto you that euē Da-  
uid in al his royalte was nat araed lykē vnto one of  
these. wherfore yf god so clothed the grasse/which is  
to day i felde/& to morowe shall be caste in to the fur-  
nace/shall he nat moche more do the same vnto you.  
**O** ye of lytell fayth: Therfore take no thought saig.  
What shall we eate or what shall we drynke/ or wher  
with shall we be clothed/after all these thynges seke  
the gētyls/for your heuēly father knoweth that ye ha



## The Pystels and Gospels

ue nede of al these thynges / but rather seke ye fyrste  
the kyngdome of heuē and the ryghtwysnes therof/  
and al these thynges shalbe mynystred vnto you.

**T**he Pystel on the .xvi. Sondag after Trynpte  
Sonday The .iij. chapiter to the Ephesians. B.

**S**aynt Paule wrote vnto the Ephesians sayng I  
desyre you that ye saynte nat bycause of my tri-  
bulacyons for your sakes / whiche is your prayse / for  
this cause I bowe my knees vnto the father of our  
lorde Ies<sup>us</sup> Chyist / which is father ouer al that is cal-  
led father i heuē & i heuē & i erth / that he wold graūt  
you accordig to the ryches of his glozy / that ye maye  
be strenghted with myght by h<sup>is</sup> spirite i the inner mā  
that Chyiste maye dwell i your hertes by fayth / that  
he beyng roted & growed i loue / myght be able to cō-  
prehēde with all sayntes / what is that bredth & lēgth /  
deyth / & heygth / & to know what is the loue of chyst /  
whiche loue passeth knowledge that ye myght be ful-  
fylled with al maner of fulnes which cōmeth of god /  
vnto hī that is able to do excedynge haboundauntly  
aboute all that we are or thynke / accordyng to the po-  
wer that worketh i vs / be prayse i the congregacyōs  
by iesus Chyiste / thorowout all generacyōs fro ty-  
me to tyme. Amen.

**T**he Gospel on the .xvi. Sondag after Trynpte  
Sonday The .viij. chapiter of Luke. B.



**I**es<sup>us</sup> wēt i to a cyte called Naim  
& many of his dyscyples wente  
with hym and moch people / whē he ca-  
me nye vnto the gate of the cyte / be-  
holde there was a deed mā caried out  
whiche was the onely sone of his mo-  
ther and she was a wydow / and moch  
people of the cytie was with her / and  
when Iesus sawe her he had compas-  
syon on her / & sayde vnto her / wepe not & he wente &



toucheth the cosyn/and they that bare him stode styl:  
and he sayde yonge man/ I save vnto the/ aryl: and  
the deed sate vp and began to speke / and he delvye-  
red hē to his mother / & there came a feare on theym  
all/ & they glorified god sayenge / a great prophet is  
ysen among vs / and god hath vpslyted his people.

**¶** The Pystel on the. xvij. Sondag after  
Trinite Sondag. The fourth Chapter  
to the Ephesians. A.

**B**rethren I which am in bōdes for the lordes  
sake exhorte you that ye walke worthy of the  
vocacyon wherwith ye are called in all humblenes  
of mynde/and mekenes/and longe sufferynge / for  
bearinge one another/thorow loue/and that ye be di-  
ligente to kepe the vnyte of the spirite/i the bōde of  
peace/beynge one body / and one spirite / even as ye  
are called in one hope of your callinge . Let there be  
but one lord one sayth/one baptyme/one god and fa-  
ther of al/whiche is aboue al/thorow al. And in you  
al/which is blessed in the worldes of worldes. Amen

**¶** The Gospel on the. xvij. Sondag after Trinite  
sondaye/ The. xiiij. Chappiter of Luke. A.



**U**hen Jesus wente in to  
the house of one of the  
cheyfe Pharyses to eate  
breadye on the Sabothe day  
and they watched hym /and beholden  
there was a man before hym whiche  
had the dropsye / and Jesus answe-  
red and spake vnto the law yers / and  
Pharyses sayenge / it is lawfull to hea-  
le on the Saboth day / and they helde theym peace / &  
he toke hym & healed hym / & let him go / & answered  
them sayeng. A whiche of you shal haue an Asse or an  
oxe falle in to a pytte / & wyl not straye waye pull hē

### The Pystels and Gospels.

out on the Saboth daye: and they coude nat answere hym agayne to that. He put forth a similitude to the gesses/when he marked how they pteased that hiest roumes/ & layde vnto the whē thou arte bydden to a weddyng of any mā/ sit nat downe i the hyst roume lest a moze honourable mā the thou be bidde of hi & he that hadde both hym & the/ come & saye to the: gyue this mā roume/ & thou the begyn with shame to take the lowest roume but rather whē thou arte bydde/ go & syth in the lowest roume/ the whē he that hadde the cōmeth/ he maye saye vnto the: frēde syt vp hyer. The Chalre thou haue worshyp/ in the presēce of the that syt at meate with the/ for who soeuer exalteth himselfe/ shalbe brought low/ and he that humblteth hym selfe shall be exalted.

**T**he Pystell on the. xviij. Sodaye after Crinpte sonday/ the. i. pystel to the Corinthe. & the fyrst cha. A

**B**rothē I tanke my god alwayes on your behalfe/ for the grace of god which is gyue you by Iesus Chryst/ the in al thynges ye are made riche by hym/ in al lernynge & i all lernynge & in al knowledge euē as te Testimony of Ies<sup>us</sup> chryst was confyrmēd in you/ so that ye are behynde in nogyte/ and bayte for that aperynge of our lord Iesus Chypte whiche shal strenght you vnto the ende that ye may be blamelesse i that day of our lord Ies<sup>us</sup> chryst

**T**he Gospel on the. xviij. sonday after Crinpte sonday The. xx. i. chapter of Mathewe. D.



**T**he Pharysēs wēt vnto Iesus/ & one of the which was a doctour of the lawe/ asked hym a question/ tēptyng hym & sayeng. Mayster whiche is the great cōmaundemēt in the lawe? Iesus layd vnto hym thou shalt loue thy lord god with al thyne arte/ with al thy soule & with al thy mynd this is

the fyrste & that greatest cōmaūdemēt / & there is another lyke vnto this. Thou shalt loue thy neyghbour as thy self. In these two cōmaūdymētes hange al the law & the prophetes / Whyle the Pharyses were gathered to gyther iesus asked the sayeng. What thynke ye of Christe? Whose sone is he / they sayd vnto hi / the sone of Dauid. He sayd vnto the. Howe the doth Dauid in spirite call hym lord sayeng. The lord sayd to my lord / syt on my ryght hande tyll I mak thyne enemyes thy fote stole / if Dauid called hi lord / howe is he then his sone? & none of the could answer hym agayne one worde. Neyther durst any mā from that day forth aske hym any mo questyons.

The Epistel on the. xix. Soday after Crinyste soday. the. iiii. chap. to the Ephesiens. E.

**B**rotheren be ye renued i the spirite of your myn des / and put on that new mā / whiche after the ymag of god is shaped in ryghtwysenes / & true holynes. Wherfore put awaye lyenge / & speak euery mā trueth vnto his neyghbour / for as moch as we ar members one of another / be angry / but synne nat / let nat the sonne go downe vpo your wrathe / gyue no place vnto the backbiter let hi that stele / stele no more but let hi rather labour with his hādes some good thyng that he may haue to gyue vnto hym that nedeth.

The Gospel on the. xix. Sodaye after Crinyste sodaye The. xix. Chapter of Mathewe. A.



**I**esus entred i to the shyppe and passed ouer and came in to his owne cite / and beholde they brought vnto hym a man lycke of the palsey / lyeng in his bed / and whē Iesus sawe they sayth / he sayd to the lycke of the palsey / sonne be of good chere: thy synnes are forguē the / & beholde certayne of the scribes sayd in the selues / he

## The Bytels and Gospels

blasphemeth & whē Jhes<sup>s</sup> saw tēp<sup>r</sup> thoughtes he sayde  
wherfore thynke you euyl<sup>l</sup> in your hertes: whether is  
eys<sup>r</sup> to say/ thy syfies are for gyue the/ or to say arysle  
& walke: That ye maye knowe/ that the sone of man  
hath power to forgyue synnes in erth/ thē sayd he vn  
to the sycke of the palsey arysle / take vp thy bed / & go  
home to thy house. And he arose and departed to his  
house / & whē the people sawe it / they meruailled & glo  
ryfied god / whiche had gyuen suche power to men.

**¶** The Bytell on the. xx. Sondag after Trinyte  
sonday. The. v. chapiter to the. Ephesians. **D**

**B**rethren take hede that ye walke cyrcūspecty  
nat as fooles / but as wyle / redemyng the tyme  
for the dayes are euyl<sup>l</sup> wherfore be ye nat vnwyle /  
but vnderstāde what the wyll of the lord is / & be nat  
dronke with wyne / wherin is excelle / but be fulfylled  
with the spīryte / spekyng vnto your selues in psal  
mes & hymnes / & spīrytuall sōges / syngyng & ma  
kyng melody to the lord i your hertes gyuinge thā  
kes alwayes for al thyng: i the name of our lord Jhes<sup>s</sup>  
chryst to god the father submittyng your selues one to  
another i the feare of god. **¶** The Gospel on the. xx.  
soday after trinyte soday. the. xxij. cha. of mathew. **A**



**I**esus sayd vnto his discyples the  
kyngdome of heuen is lyke vnto  
a certayne kyng / whiche maryed his  
sone & sent forth his seruaūtes / to cal  
thē that were bydde to the weddyng  
& they wolde nat come. Agayne he sent  
forth other seruauntes / sayenge / tell  
them whiche are bedden / beholde I  
haue prepared my dyner / myne oxen  
and my fatynges are kylled / & al thynges are redy /  
come vnto the maryage. They made lyght of it / and  
wente they wayes: one to hys serme place / another  
aboute hys marchaundyse / the remnaunte toke hys



seruautes and intreated the vngoodly & slew them: whē the kynge herde that: he was wroth / & sent forth his warrers & destroyed those murthers & brēt vp their cyte / the sayd he to his seruautes / the weddinge was prepared: but they which were biddē therto were nat worthy. Goe therefore out i to the high wayes / & as many as ye fynde byd the to the mariage / the seruautes went out in to the hygh wayes / & gathered to gyther as many as they coulde fynde / both good and bad / and the weddinge was furnysshed with gastes. The kynge came in to viset his gastes and spied there a man which had nat on a wedding garment / and sayd vnto hym / frende howe camist thou in hyther / and hast nat on a wedding garment: and he was euen specheles. The sayd the kynge to his ministers: take and bynde hym hande and fote and cast hym in to utter darkenes / ther shal be wepyng / & gnasyng of teth / for many are called and fewe be chosen.

**T**he Epistel on the .xxi. Sondaye after Trynitye sonday the .vi. Chappter / to the Ephesians. **B.**

**M**y brethren be stronge in the lorde / and in the power of his myght / put on the armour of god that ye may stāde stedfaste agaynste the craftye assautes of the deuyl / for we wrestle nat agaynste flesh & blode / but agaynste rule / agaynste power / & agaynste worldly rulers of the darkenes of this worlde / agaynste spyrytuall wychednes / for heuēly thynges. For this cause take vnto you the armour of god / that ye may be able to resyst in the euyl day / & to stond pfecte i al thynges. Stōd therefore & your loynes gyrded about with veryte / hauynge on the brest plate of ryghtwysnes & shodde with shoues spared by the gospel of peace aboue all take to you the shild of fayth / wherwith ye may quēche al the fyre darteres of the wyched / & tak the helmet of saluacyō & the swerde of the spyryte / which is the word of god



The Bystels and Gospels  
**T**he Gospell on the. xxi. Sondag after Crinyte  
 Sondag. The. iij. chapiter of Johan. **G.**



**U**Here was a certayne ruler/who  
 se sone was sycke at Capernaū  
 as he herde that Ies<sup>us</sup> was come out of  
 Jewry in to Galyle/he wente vnto hi  
 and besoughte hym that he wolde de  
 scēde/ & heale his sone for he was euen  
 redy to dye. Thē sayd Ies<sup>us</sup> vnto hym/  
 except ye se sygnes & wounders. ye by  
 leue nat/the ruler sayde vnto hym: Syr  
 come away oz euer that my chylde dye/ Ies<sup>us</sup> sayd vn  
 to hym go thy way thy sone lyueth/ & the mā byleued  
 the wordes that Iesus had spoken vnto hym/ & wēt  
 his way & anone as he wente on his waye/his seruaū  
 tes met hym & tolde hym sayēg. Thy sone lyueth thē  
 enquired he of thē the houre whē he begāne to amēde  
 & they sayd vnto hym: yester daye the seuē the houre/  
 the feuer left hym/ & the father knew that it was that  
 same houre/whē Iesus sayd vnto hym/ thy sone ly  
 uethe/and he byleued and al his housholde.

**T**he Bystell on the. xxij. Sōdage after trynyte sō  
 dage. The. i. chapiter to the Phylippyans. **A.**

**B**rothrene we truste in our lord Ies<sup>us</sup> Chri  
 ste that he whiche beganne a good worke i  
 you shall perfourme it vntyll the daye of  
 Iesus chryst as it be/ cōmeth me so to iudge  
 of you all/ bycause I haue you i my herte/ & haue you  
 also euery one cōpanyons of grace with me in my bō  
 des as I desēde/ & stablyshe the the gospel. God beareth  
 me recozde howe greatly I longe after you all from  
 the very hert rote in Iesus chryst & this I pray that  
 our loue maye encrease more & more in knowledge  
 and in al fealyng/ that ye myght accepte thyngs most  
 excellēt that ye myght be pure & such as shulde hurte  
 no mānes cōscience/ vntyl the daye of Chryst fylled

with the frutes of ryghtwyſnes whiche / frutes came  
by Jeſus Chryſte vnto the glory and laude of god.

**T**he Goſpell on the. xxiij. Sondag after Tri-  
nyte Sondag. The. xviij. cha. of Mathewe. **L.**



**I** Jeſus put forth a ſimilitude vn-  
to his diſcyples ſayenge. The  
kyngdome of heuen is lykened vnto a  
certayne kyng whiche woulde take a  
cōptes of his ſeruauntes & whē he had  
begō to reken / one was brought vnto  
hym whiche ought hym. x. thouſande  
Calētes / but when he had nought to  
pay / the lordē cōmaunded hym to be  
ſolde & his wyfe & his chyldrē / & al that he had & pay-  
mēt to be made. The ſeruaūt fel downe & beſought  
hym ſayēg. Syr gyue me reſpyte and I wyl paye it  
euerye whyr. thē had the lordē pyte on the ſeruaūt / &  
looſed him & forgaue hym the det. The ſame ſeruaūt  
wēt out & ſouēd one of his felowes which ought hym  
an hōdred pens / & layd hādes on hym & toke hym by  
the throte ſayēg. Pay me that thou oweſt & his felow  
fell downe & beſought hym ſayēg. Haue pacyēce with  
me. & I wyl paye the al / & he wolde nat / but wēt & caſt  
hym in to priſon / tyl he ſhuld paye the dette. whē his  
other felowes ſawe what was done / they were very  
ſory / & came & tolde to theyr lordē all that had happe-  
ned. Thē his lordē called hym / & ſayde vnto hym. O  
euyl ſeruaunte I forgaue the all the dette / bycauſe  
thou praydeſt me / was it nat mete alſo / that thou ſhul-  
deſte haue had cōpaſſyō on thy felowe euen as I had  
pity on the / & his lordē was wroth & deliuered hym to  
the ſaylers / tyl he ſhuld pay all that was owe vnto  
hym. So lyke wyſe ſhall my heuenly father do vnto  
you / If ye wyl nat forgyue with al pouer hertes / eche  
one to his brother theyr treſpaſes.

**T**he pſtel on the. xxiij. Sondag after Trinyte

The Bytels and Gospels  
sondaye the. iij. Chap. to the Philippians. C.

**B**rothre folowe ye me & loke on the which walke euē/so as ye haue vs for an ensāple for many walke (of whome I haue tolde you often/and now tel you wepyng) that they are the enymyes of the crosse of Chyist/whose end is dāpnacyon/whose god is theyr helpe/a whose glorie is to theyr shame/which are wordely mynded but our cōuersacyō is in Heuē/from whēce we loke/for the sauour euen the lorde Iesus Chyiste whiche shal chaūge i to another fassyō our vyle bodies/that they may be fassyoned like vnto his glorpyous bodye accorpyng to the workyng wherby he is able to subdue al thynges vnto hym self/i Ies<sup>s</sup> Chyist our lorde ¶ The Gospel on the. xxiij. Sōday after Trinyte sonday the. xxiij. Chapiter of Mathewe. B.



**T**he pharysēs wētē & tooke counsell / howe they myght tangle Chyiste Ies<sup>s</sup> i his wordes/ & sent vnto hym theyr dyscyples with Herodes seruantes sayēg Mayster/we knowe that thou arte true, & that thou rechest the way of god truly/neyther careste for any mā/for thou dysdrest nat mēnes estate/tell vs therfore how thynkest thou: Is it lausfull to gyue tribute vnto. Cesar or nat: Ies<sup>s</sup> pceaude theyr wylines/and sayde. why tēpt ye me ye Ipoctytes: Let me se the tribute money/ & they toke hym a peny/ & he sayd vnto thē: whose is this Image & supscrpyon: They sayd vnto hi cesars/thē sayde he vnto thē. Gyue therfore to cesar that whiche is cesars/ & gyue vnto god / the whiche is goddes. ¶ The Bystel on the. xxiij. Sōday after Trinite Sōday the fyrst. Chapiter to the Collossyās. B.

**B**rothre we cease nat prayēge for you/ & desyring that ye myght be fulpylled with the knowledge

of his wyl i al wysdome & spirituall vnderstandyng/  
 hat ye myght walke worthy of the lord i al thynges  
 hat please: beig frutful i al good workes & encreasig  
 tre & thknowl edge of god/strengthened with all myght  
 throuwe his glorious power/vnto al pacyēce/& longe  
 sufferig/with ioyfulnes in Ies<sup>us</sup> Chryste our lord.  
**T**he Gospell on the. xxiij. Sonday after Tris-  
 nyte sodaye. The. ix. Chapi. of. Mathewe. **L.**



**A**pples Ies<sup>us</sup> spake vnto the peo-  
 ple/beholde there came a certey-  
 ne ruler/& worshypped hi sayeng/my  
 doughter is euē now decessed/but co-  
 me & laye thy hād on/her/& she shall ly-  
 ue/& Ies<sup>us</sup> arose & folowed hi with his  
 discyples/& beholde a womā whiche  
 was displeased with an yssue of blode  
 twelue yeres came behynde hi/& tou-

ched the heme of his vesture/& she sayd i her selfe. **Yf**  
 I may touche but euē his vesture onely. I shal be saf  
 Ies<sup>us</sup> turned hym about/& behold her/sayēg doughter  
 be of good cōforte/thy sayth hath made the safe/& she  
 was made hole euen the same houre. **T**he Pystel  
 on the next soday before Aduēt soday. Jerem. xxiij.

**B**rothē behold the dayes wyl com saith the lord  
 the I wyl stere vp vnto Dauid a ryghteouse  
 braūche/& he shall raygne a kyng/& shal be wise/and  
 shal do equite & iustyce i the erthe/& i his dayes Iuda  
 shal be safe/& Istraell shall dwell without feare/& this  
 is the name that they shal cal hym/the lord our rygh-  
 teousnes wherfore the dayes wyl come sayth the  
 lord that they shal say no more/the lord lyueth that  
 brought the chyldren of Istraell out of the lande of  
 egypt/but the lord lyueth which delyuered & brought  
 the sede of the house of Istraell/out of the lāde of the  
 north/& frō all lādes whether I trust thē/& they shal  
 dwel i theyr owne lāde sayth the lord god almyghtye



The Bytels and Gospels

**T**he Gospel on the next sodaye before Aduent soday  
The. vi. Chapiter of Johan. A.



**W**hen Ies<sup>s</sup> lyfted vp his eyes & sawe a greate cōpany come vnto hī / sayd vnto Phyllyp: whence shall we bye breade that these myght eate. Thys he sayd to pue hym / for he him selfe knewe what he wolde do. Phyllyp answered hym / two hondred peny worth of breade are nat sufficient for thē / that every man haue a litel. Then sayd vnto hym one of hys dyscyples / And ierwe Symon Peters brother. There is a chyld here / which hath fyue barley loues and two fyshes / but what is that amonge so many? Iesus sayde make the people to sytte downe ( there was moche hape in the place ) and the men satte downe / in nomber / about fyue thousande. Ies<sup>s</sup> toke the breade and gaue thākes / and gaue to his dyscyples / and his dyscyples to them that were set downe / & lykwylse of the fyshes / as moche as they wolde / when they had eaten inough / he sayd vnto his disciples / gather vp the brokē meate that re mayneth / that nothyng be lost. They gathered it to gyther / & fylled twelue baskettes with the brokē meate / of the fyue barley loues / & too fyshes which broken meate remayned vnto thē that hade eatē. Thē those men / when they had sene the myracle that Ies<sup>s</sup> dyd / sayde. This is of a trueth the same prophet / whiche shal come in to the worlde.

**T**he Bytell on the dedycaryō dape the. xxi. Chapiter of the reuelacyon of saynt Johan. A.

**I**ohn saw the holy city new Ierusalē cōe downe frō god out of heuē ppared as a bryd / garnished for her husbād / & I herd a greate voyce frō the trone sayēg. behold the tabernacle of god is with mē & he wyl dwell with thē & they shall be his people / & god hī



seife shall be with the / & be they? god / & god shall wipe  
awaye all teares fro the? eyes / and there shall be no  
more dethe / neyther sorowe / neyther cryeg / neyther  
shall there be any more payne / for the olde thynges  
are gone / & he that sate vpon the seate sayde / beholde  
I wyl make all thynges newe. ¶ The Gospell on  
the Dedycarpon day. The. xix. chapyter of Luke. A.



**I**esus entred i / and wet tho-  
rowe Jerico / & beholde there  
was a mā named zacheus / &  
he was a ruler amōg the Ju-  
blycās and ryche also and he

made meanes to se Ies<sup>us</sup> what he shuld  
be / & he coulde nat for the pteace / be-  
cause he was of a low stature. Wher  
fore he ran before / and ascended vp in

to a wylde fygge tre / to se hym / for he wolde com that  
same waye & whē Ies<sup>us</sup> came to the place / he loked vp  
and sawe hym / & sayd vnto hym / zache / hastely come  
downe / for to day I must abyde at thy house / & quyd  
he came downe / & receaued hym ioyfully & whē they  
sawe that / they all grutched sayenge / he is gone in to.  
¶ Cary with a mā that is a synner. zache stode forth &  
sayde vnto the lorde. Beholde lorde / the halfe of my  
goodes I gyue to the poore / & if I haue done any mā  
wryng. I wyl restore hym foure folde Ies<sup>us</sup> sayd vn-  
to hym / this daye is heith come vnto this house / for  
as moche as this same house is be come the chyld of  
Abraham / for the sone of man is come to seke and to  
sane that whiche was lost.

¶ Here endeth the Psyls ar  
Gospels of the Sondayes.

¶ Here begynneth The Psyls / and  
Gospels of the Sayntes.

¶ The Psyl on saynt Andrewes daye / The. x.  
chapyter to the. Romaynes. A

# The Pystels and Gospels



**B**rothre the belefe of the her-  
te iustifieth / & to knowledge  
with the mouthe maketh a  
man safe For the scripture  
sayth who soeuer beleueth on  
hym / shall nat be ashamed. There is  
no difference bytwene the Jewe & the  
Gentyle. For one is lord of al / which  
is ryche vnto all that cal vnto hym.

For who so euer shall cal on the name of the lord shall  
be safe / Howe shall they cal on hym / on whom they by-  
leued nat? Howe shall they beleue on hym / of whome  
they haue nat herde? Howe shall they heare without  
a preacher / and howe shall they preach except they be  
sent. As it is written howe beuteiful are the fete of the  
whiche brynge glade tyndynges of peas And brynge  
gladde tyndynges of good thynges / but they haue nat  
all obeyed to the gospel. For Elaias sayth / lord who  
shall beleue our sayynges? So the saythe cometh by  
hearyng / & hearyng cometh by the worde of god. But  
I aske haue they nat heard? No doubte / they soude  
wet out i to all lades / & theyr wordes i to the wordes  
in to the endes of the worlde. ¶ The Gospel on  
saynt Andrewes day. the fourthe cha. of Matthew. C

**A**s Ies<sup>us</sup> walked by the see of galile / he sawe  
two brothren / Symon whiche was called  
Peter and Andrew his brother castynge a  
nette i to the see (for they were fshers & he sayde vn-  
to the / folow me / & I wyll make you fshers of men  
And they strayght waye left theyr nettes / & folowed  
hym. And he went forth fro thence / & sawe other two  
brothren. James the sone of zebede / & Iohn his bro-  
ther in the shyp / with zebede theyr father mendynge  
theyr nettes / & called the: & they with out taryng lefte  
the nettes / and theyr father / and folowed hym.

¶ The Pystel on Saint Nicolas day. Eccia. xliiij



**B**eholden an excellent preest which  
 is in his dayes pleased god/and  
 was founde ryghteous / and i tyme of  
 wrathe made an atonement: lyke to  
 hym there is nat founde/that kept the  
 lawe of the most hpest And he was in  
 couenaunt with hym / & in his fleche he  
 wrote the couenaunte / & in tyme of tē-  
 ptacyon he was foude faythfull. Ther  
 fore he made hym a couenaunte with an othe that na  
 cyons shulde be blyssed in his syght / & that he shulde  
 be multiplied as the duste of the erth / he knewe hym  
 in his blyssynges & gaue hym an inherytaunce and he  
 kept hym tho lowe his mercy / that he foude grace in  
 the eyes of god. An everlastyng couenaunte dyd he  
 make hym / & gaue hym the office of the hie preest/he  
 made hi happy in glory/in fayth/& i softnes/he made  
 hym holy/& chose hi out of all fleche. ¶ The Gospet  
 on Saynt Nicolas day. the. xxv. cha. of Mathe w. B

**I**esus sayde vnto his discyples. A certayne  
 man redy to take his iourney to astraunge  
 countre/called his seruautes to hym/and  
 deliuered to thē his/goodes/& vnto one he  
 gaue. v. talētes / to another. ij. & to another  
 one/to every mā after his abilyte/& strayte waye de-  
 parted. Then he that had receaued the. v. talētes wēt  
 & bestowed thē / & an other. v. lyke wyse he that recea-  
 ued. ij. gayned other. ij. but he that receaued one/wēt  
 & dygged a pytte i the erth & hyd his mapsters money  
 After a lōge season/the lord of those seruautes came &  
 rekened with thē. Thē cā he that had receaued. v. ta-  
 lētes & brought other fyue sayēg. Mapster thou deli-  
 uerdest vnto me fyue talētes / lo I haue gayned with  
 thē. v. mo Thē his mapster sayd vnto him well good  
 seruaunte & faythfull/thou haste bē faythfull i lytell/  
 I wyll make the ruler ouer moche. Entre into thy

### The Pytels and Gospels

masters ioye/also he that receaued two talētes/came  
 & sayde/mayster / thou deliueredest vnto me.ij.talē  
 tes/so I haue wonne two other with the/ & his may  
 ster sayde vnto hym wel good seruaunte & faythful I  
 wyl make the rular ouer moch go i/i to thy maysters  
 ioye.

**C** The Pytel on the Concepcyon of  
 our Lady. Ecclesiastice. xxiij.



**A** s a vyne / so brought I forth a  
 sauour of swetnes and my flow  
 res are the fruyte of glory & ryches. I  
 am the mother of bewtyful loue & of  
 feare/ & of greatnes/ & of holy hope. In  
 me is all grace of lyfe & trueth / and in  
 me is al hope of lyfe and vertu. Come  
 vnto me al that desyre me / and be fyl  
 led with the fruytes that spryng of me  
 for my spiryte is sweter thā hony or hony cōbe. The  
 remēbraūce of me is for euer & euer. They that eat  
 me/shal hunger the more/ & they that drynke me shall  
 thirst the more he that harkeneth to me / shall nat be  
 ashamed/and he the worketh by my counsell/ shall nat  
 shyne/ & they that brig i to lyght shal haue eternall lyfe

**C** The Gospel on the Concepcyon of our Lady  
 the fyrst chapiter of Mathewe. I.

**T** his is the boke of the generacyō of Ies<sup>us</sup> christ  
 the sone of Dauid/the sone also of Abraham.  
 Abrahā begate Isaac. Isaac begate Jacob. Jacob be  
 gate Judas/ & his brothrene. Judas begate Phares/  
 & Sarā of Chamar. Phares begate Esro. Esro be  
 gate Arā. Arā begate Aminadab. Aminadab begate  
 Raasson. Raasson begate Salmon. Salmō begate  
 Boos of Rahab. Boos begate Obed of Ruth. Obed  
 begate Jesse. Jesse begate Dauid the kynge. Dauid  
 the kynge begate Salomō of her that was Uries wyf  
 Salomō begate Roboā. Roboā begate Abia. Abia  
 begate Ala. Ala begate Josaphat. Josaphat begate



Jorā. Joram begate Ozias. Ozias begate Joatham  
Joathā begate Achas. Achas begat Ezechias. Eze-  
chias begat Manasses. Manasses begat Amō. Amō  
begat Josias Josias begat. Jeconias & his brothren  
about the tyme they were caried awaye to Babylon/  
and after they were brought to Babilō Jeconias be-  
gate Salathiel. Salathiel begate Jozobabel. Jozoba-  
bel begate Abiud. Abiud begat Eliachim. Eliachim  
begat Joz. Joz begat Sador. Sador begat Achim.  
Achim begate Eliud. Eliud begate Eleasar. Elea-  
sar begate Nathan. Nathā begate Jacob. Jacob be-  
gate Joseph the husbände of Mary / of whome was  
borne that Iesus / whiche is called Chryst.

**T**he Pystell on saynt Thomas daye the Apostle  
The seconde chapiter to the Ephesians.



**B**rothrene now ye are no mo-  
re straungers / & foyners but  
Cytyens with the Sayntes  
and of the household of god / & are bylte  
vpon the foundacyon of the Apostels &  
prophetes / Iesus Chryste beyng the  
heed corner stone / i whom euery bylt-  
dinge coupled to gyther / groweth vnto  
an holy temple in the lord in whome  
ye are bylt to gyther & made an habytacyon for god in  
the spiryte. **T**he Gospel on saynt Thomas daye  
the Apostell The. xx. chapiter of Johan.

**T**homas one of the twelue called Didim<sup>9</sup>  
was not with theym whē Iesus came. The  
other discyples sayd vnto hym / we haue se-  
ne the lord. And he sayde vnto the: excepte  
I se i his hādes the pynt of the nayles / and  
put my synger in the holes of the nayles / and thrust  
my hande in to his syde / I wyll nat blyue / & after  
viij. dayes agayne / the discyples were within / & Tho-  
mas was with theym. Iesus came when the doores



The Bytels and Gospels

were shutte / and stode in the myddes and sayd. Peace be with you. Then sayde he to Thomas / put i thy synger here and se my handes / and put forth thy hande / and thurstle it in to my side / & be not without fayth but byleue. Thomas answered and sayde vnto hym / my lord and my god. Jes<sup>us</sup> sayd vnto hym. Thomas bycause thou hast sene me / therfore hast thou bileued. Happpy are they that haue nat sene / & yet haue bileued.

**T**he Bytell on the Conuersyō of Saynte Paule.  
The. ix. chap. of the Actes of the Apostles. A.



Sul yet brethyng / out threatenynges and slaughtre agaynst the discyples of the lord / wete vnto the hie priest and despyed of hym letters to Damascō / to the Synagoges that yf he found any of this way whether they were men or womē / he myght byng them boude vnto Ierusalē. As he wente on his iourney / it fortuneth that he diewe nye to Damascō / and sodaynly theyr shynede rounde aboute hym alyght from heuen / and he fel to the erth and herde a voyce sayēg to hym. Saul / Saul. Why persecutest thou me? And he sayde / what arte thou lord. The lord sayde / I am Iesus whom thou persecutest / it shal be harde for the to kyche agaynst the prycke / he both tēblynge and astonyed sayd / lord what wylte thou haue me to do? And the lord sayd vnto hym / aryse and go in to the Lytic / and it shal be told the what thou shalt do. The men whiche companied with hym on his waye / stode amased / for they herde a voyce / but sawe no man. Saul arose from the erth and whē he had opened his eyes he saw no man. Thē ledde they hym by the hāde / and brought hym in to Damascō and he was thre dayes without syght & neyther eate nor drinke. There was a certayne discypple at Damascō named Ananias: to hym spake the lord in a vi-

in Englyſhe.

Jo. lviij.

Syon / Ananias. And he ſayde beholde / I am here  
lorde. And the lorde ſayde vnto hym / ariſe and go in  
to the ſtrete / whiche is called ſtrayte / and ſeke in the  
houſe of Judas / after one ſaul of the Cypre of Char  
lus / for beholde he prayeth and hath ſene in a viſyō /  
a man named Ananias commyng in vnto hym / and  
puttyng his handes on hym / that he myght receaue  
his ſyght Ananias answered / lorde I haue herd by  
many of this man / howe moche hurt he hath done  
to thy ſayntes at Jeruſalem / and i this place he hath  
auctorite of the hys preſtes to bynde all that cal on  
thy name. The lorde ſayde vnto hym. Go thy wayes  
for he is a choſen veſſel vnto me to beare my name  
before the gentyls and kynges / and the chyldren of  
Iſrael / for I wyl ſhewe hym howe greate thynges  
he muſte ſuffre for my names ſake. Ananias wēt his  
way / and entred in to the houſe / and put his handes  
on hym / and ſayde: brother ſaule the lorde that appe  
red vnto the in the way as thou cameſt ſent me vnto  
the that thou myghteſt receaue thy ſyght / and be ſpl  
led with the holy goſt. And immediatly there fell frō  
his eyes as it had ben ſcales / and he receaued his  
ſyghte / and aroſe and was baptysed / and receaued  
meate and was comforted. Then was ſaul certayne  
dayes with the diſcyples whiche were at Damasco /  
and ſtrayght way he preached Chryſt in the Synago  
ges howe that he was the ſone of god. Al that herde  
hym were amaſed and ſayde / is nat this he that ſpoy  
led thē whiche called on this name i Jeruſalem? and  
came hyther for the entent that he ſhulde byng thē  
boude vnto the hys preſtes? Saul encreaſed i ſtrength /  
and cōfoūded the Jewes whiche dwelled at Dama  
ſcon aſſpyryng that this was very chryſt.

¶ The Goſpel on the Conuerſyon  
of ſaynt Paule. The. xix. chapiter..

206

of Mathewe. D

h. ij.

# The Bytels and Gospels



**D**eter sayd vnto Iesus. Be holde we haue forsaken al an haue folowed the/what shall we haue therfore. Iesus sayd vn to the / verely I say vnto you / that ye whiche haue folowed me i the secōde generacyon / when the sone of mā shal syt in the seate of his maiesty) shal syt also vpon. xij. seates / & iudge the. xij.

tribes of Israel / & who soeuer forsaked house or bro- thren or systers / or father / or mother / or wyfe / or chyl- dien or lyuelod / for my names sake / the same shal re- ceue an houndred folde / and shal inheryte euerla- styng lyfe.

**The Bystell on Landelmas daye. Malachie. iij.**



**B**ehold I sende my messēger which shal prepare the way be fore me / and sodaynly shal the lordē whome ye seke come vnto his tēple / and the messenger of the couenaūte whome ye desyre. Beholde he com- meth sayeth the lordē Sabooth. Who shal endure in the daye of his commyng / or who shal stande to be- holde hym? for he is as tryenge fyre /

& as the herbe that fullers scoure with all / & he shall syt tryēg & purgynge syluer / & shal purgē the sones of Leuy / and shal fyne the as gold & syluer / and they shal bypunge offerynge vnto the lordē of ryghteousnes / & the sacryfyce of Iuda & of Ierusalem / shal be deli- cyous vnto the lord as i the olde tyme / & in the peres that were at the begynnyng.

**The Gospel on Landelmas daye. The secōde chapiter of Luke.**

**W**hen the tyme of Purphtacyon (after the law of Moyses) was come / they brought I :

sus to Ierusalē / to present hym to the lordē / as it is  
 wyrtten in the law of the lordē: euery mā chylde that  
 fyrste openeth the matyr / Chalbe called holy to the  
 lordē / & to offre as it is sayde in the lawe of the lordē /  
 a payre of turtle Doves / or .ij. yong Pygions / and  
 beholde there was a mā in Ierusalem / whose name  
 was Symeō & the same mā was iuste & feared god / &  
 longed for the cōsolacyon of Israēll / & the holy ghost  
 was in hym / & an answer was gūē hym of the holy  
 ghost / that he shulde not se de the / before he had sene  
 the lordē Chryst. And he came by inspyracyon ī to the  
 tēple. And whē the father & the mother brought ī the  
 chylde Iesus / to do for hym after the custome of the  
 law. Then toke he hym vp in his armes & sayd lordē  
 nowe letteth thou thy seruaūte departe in peace accor  
 dyng to thy promyse / for myne eyes haue sene the sa  
 uour sent frō the / whiche thou hast prepared before  
 the face of all the people. A lyght to lyghten the gen  
 tys / and the glōrye of thy people Israēll.

¶ The Wyrtel on saynt Mathias the apostles  
 day. The .i. chapiter of the Actes of the Apostles. C.



**W**eter stode vp ī the myddes  
 of the dyscyples & sayde (the  
 nombre of the names were  
 aboute an hondred & twēty)  
 ye mē & brothrene / this scrip  
 ture muste nedes be fulfyllēd / which  
 the holy ghoste thowwe the mouth of  
 David spake before of Judas / whiche  
 was guyde to thē that toke Iesus / for  
 he was nombred with vs / & obtayned foloweshyppe in  
 this mynistracyon / & he hathe nowe possessed a plot  
 of ground with the reward of iiquyte / & when he was  
 hāged / braste asonder in the myddes / & all his howel  
 les gūthred out / & as it is knowē vnto all the inhaby  
 ters of Ierusalē. In so moch that that felde is called



The Byssels and Gospels  
 in theyr mother tonge Acheldema/that is to say the  
 bloody felde. It is wyrtten in the boke of Psalmes  
 his habytacyon be voide/a no man be dwellyng theri  
 and his byshopricke let another take. Wherfore of  
 these men/which haue 2panyed with vs/al the tyme  
 that the lord Jesus went in & out amōge vs/begyn-  
 nyng at te baptyme of Iohan vnto the same daye  
 that he was taken by from vs/must one be ordeyned  
 to te a wytnes with vs of his Resurreccyō. And they  
 appoynted.ii. Ioseph colled barlabas/whose surna-  
 me was Just<sup>s</sup>/ & Mathyas/and they prayed sayeng  
 Thou lord which knowest the hertes of al mē/therwe  
 whether thou hast chosen of these two/that the owne  
 maye take the roume of this mynystercyō/a Apostle  
 synn frō the which Judas by transgressyō fel/that he  
 myght go to his owne place/& they gaue forth theyr  
 lottes & the lote fell on Mathias/and he was couēted  
 with the eleuen Apostles.

The Gospel on saynt Mathias the Apostles  
 daye/The.xi.chapiter of Mathewe. D.

**I**hen Jesus answered and sayde I  
 prayse the O father lorde of heuen &  
 erthe / bycause thou hast hyd these  
 thynges from the wyse and prudent/  
 and hast opened the in vnto babes/  
 euen so father/for so it pleased the al-  
 thynges are gyuen vnto me of my fa-  
 ther/& no man knoweth the sone /but the father/neys-  
 ther knoweth any man the father / saue the sone & he  
 to whome the sone wyll opē hym. Come vnto me all  
 ye that labour and are ladē/and I wyl ease you/take  
 my yoke on you and lerne of me/for I am meke and  
 lowely in herte/and ye shall fynde rest vnto your sou-  
 les/for my yoke is easy/and my burthen is lyght.

The Byssel on the Annunciacyon of  
 our Lady. Elape. vij.



in Englyshe.

Js. ix.



**O**ur lord spake to Achas saye  
Are the a sygne of the lord thy  
god/ from a low byneth/ or fro an hye  
aboue. but achas answered. I wyl nat  
axe/ neyther wyl tempte the lord.

Wherfore the lord sayd herke ye of  
the house of dauid. Is it so small a  
thyng for you to be greuous to men/  
but that ye shuld also be paynfull vnto

god neuer the later yet the lord/ he wyl gyue you a si-  
gne. Behold a virgyn shal be with chyld/ & shal beare  
a sone/ & shal call his name Emanuell. he shal eate  
butter & honye/ that he maye haue vnderstanding to  
refuse the euill & to chose the good. ¶ The Gospel  
on the Annuncyacyō of our lady. the .i. cha. of luke. ¶

**A**nd in the .vi. moneth the angell Gabryel  
was sent fro god vnto a cytie of Galile na-  
med nazareth to a virgyn spoused to a mā  
whose name was Ioseph of the hous of da-  
uid/ & the virgyns name was Mary / & the  
angell wēt i vnto her/ & sayd: haille full of grace / the  
lorde is with the/ blessed arte thou amonge women.  
whē she sawe hym she was abashed at his sayenge/ &  
caste i her mīde/ what maner of salutacyō that shulde  
be. & the angell sayde vnto her/ feare nat Mary / for  
thou hast soude grace with god/ loo thou shalte con-  
ceyue i thy wōbe/ & shalt beare a sone/ & shalt call his  
name Iesus. He shall be greate and shal be called  
the sone of the hyste/ and the lord god shal gyue vn-  
to hi the seate of his father Dauid/ & he shal raygne  
ouer the house of Iacobe for euer/ & of his kyngdom  
shal be none ende. ¶ She sayde mary vnto the angel/  
how shal this be/ seyng that I knowe nat a man/ &  
the angell answered & sayd vnto her / the holy ghost  
shal come vpo the/ & the power of the hyst shal ouer-  
shadow the. ¶ Therfore also that holy thīge which shal

The Bystels and Gospels  
be bozne / & shall be called the sone of god and marke /  
thy colyn. Elizabeth / she hath also conceaued a sone  
in her olde age & this is the .vi. monethe to her which  
was called baraine for with god shall nothyng be  
vnpossyble. Mary sayde: Beholde the hande mayde  
of the lord / be it vnto me euen as thou haste sayde.

The Bystel on saynt Georges daye.

The fyrst chapiter of James. A



Ye brethren count it exceeding ioye  
whē ye fall in to diuers temptacyōs  
for as moche as ye knowe that the  
tryng of your fayth byngeth paciē  
ce and let pacience haue her perfecte  
worke / that ye maye be perfecte and  
soude that nothyng be lackynge vnto  
you / yf any that is amōg you lacke wysdome / let hym  
aske of god (which gyuethe to all mē in differently) &  
casteth no man i the teeth) and it shall be gyue hym /  
but let hym aske in faythe and wauer nat for he that  
doubteth is lyke the waues of the see / toste of the  
wynde / and carped with vyolence. Neyther let that  
man thynke that he shal receyue any thyng of god.  
A wauerynge mynded mā is vnstable i al his wayes /  
let the brother of lowe degree reioyce i that he is exal  
ted and the riche in that he is made lowe / for euen as  
the floure of the grasse / shal he vanyshe awaye. The  
Sonne ryseth with heate / & the grasse withereth /  
and his floures fauleth away & the beaute of the fal  
syon of it perissheth / euen so shall the ryche man pe  
rish with his haboundaūce. Happy is the mā that  
endureth in temptacyon / for when he is tryed / he  
shall receaue the crowe of lyfe / which the lord hath  
promysed to then that loue hym.

The Gospel on saynt Georges  
daye. The xv. chapiter  
of Iohan. A.



**I**esus sayd vnto his discyples  
I am the true vyne / & my fa-  
ther is an houlbande man /  
euery braunche that beareth  
nat fruite in me / he wyl take  
away / and euery braunche the beareth  
fruyte wyl he pourge that it may bryg  
more fruyte. Nowe are ye cleane / by  
the meanes of the wordes wiche I ha-

ue spoken vnto you / byde yn me / & let me byde i you /  
as the braunche can nat beare fruyte of it selfe / excepte  
it byde in the vyne / no more can ye excepte ye abyde  
in me. I am the vyne / & ye are the braunches herthat  
abydeth in me / & I in hym the same bryngeth forth  
moche fruythe / for without me can ye do nothyng  
ysa mā byde nat i me / he is cast forth as braunche / &  
is wyddred & men gather it / & caste it in to the fyre /  
and it burneth yf ye abyde in me / & my wordes also  
bide in you / aske what ye wyl / & it shalbe gyue to you  
¶ The Bystel on Saynt Marke the Euangelystes  
daye. The. liij. chapiter to the Ephesians. B.



**B**rethren vnto euery one  
of vs / is gyue grace accor-  
dyng to the measure of  
the gyfte of Chyste / wherfore he  
saythe / he is gone by an hys / and  
hath ledde captuete captuete / and  
hathe gyuen gyftes vnto men.

¶ That he ascended / what meaneth  
it / but that he also disscended fyrst  
in to the lowest partyes of the  
erthe? He that disscended / is euen

the same also that ascended by euē aboue al heuyns /  
to fulfyl al thynges / and the very same made some  
Apostles some pphetes / some Euāgelyst some shep-  
herdes / some teachers / that the sayntes myght haue

## The Epistels and Gospels

al thiges necessarpe to worke & mynystre withal / to the edyfyce of the body of chryst / til we euery chone (in the vnite of sayth & knowledge of the sone of god) growe vp vnto a pfyte man / after the measure of age of the fulnes of Chryst.

**T**he Gospel on saynt Marke the euāgelystes day. The. xv. cha. of Joh. 3.

**I** Am the true vyne. &c. as it is wrytten worde by word i the Gospel of saynt Georges daye. fo. lxi

**T**he Epistel on Phylpp & James daye. Sapi. v.



**W**hen shal the ryghteous sta de with greate constaunce agaynst the that vexed the and toke away that they hadde labou red for. when the wycked shall se that they shal be troubled with horrible fe re / and shal wounder at the sodayne & vnloked for victorie / and shall saye in them selues / repentynge & sorowyn g

for angurthe of herte. These be they whiche we so me time mocked and iested on we were out of oure wyttes & thowght they: lpyng madnes & they: ende to be without honour / but behold howe they are cou nted amonge the chylidren of god / and haue they: en herptaunce among the sayntes.

**T**he Gospel on saynt Phylpp and James day. The. xiiij. chapiter of Johan. 3.

**I** Esayde to his disciples let not your her tes be troubled / by leue in god / & by leue ye in me. In my fathers house are many mā spones. If it were nat so I wold haue tolde you. I go to spare a place for you / & yf I go to prepa re a place for you / I wyll come agayne / & receaue you euen vnto my selfe / that where I am / there may ye be also / & whether I go ye know & the waye ye know Thomas sayd vnto hym Lord we know nat whither thou goeste Also howe is it possyble for vs to know



in Englyshe.

fo. lxxj.

the way? Iesus sayde vnto hym. I am the way / the verite / & the lyfe. No mā cometh vnto the father but by me / if ye had knowen me / ye had knowen my father also. And now ye knowe hī & ye haue sene hym. Phylpp sayde vnto hym Lorde shewe vs the father & it suffyleth vs. Ies<sup>us</sup> sayd vnto hym / haue I ben so long tyme with you / & yet haste thou nat knowē me. Phylpp he that hath sene me / hath sene the father / & how sayest thou them / shewe vs the father? byleueste thou nat that I am in the father / & the father in me? The wordes that I speake vnto you I speake nat of my self / but the father dwellyng ī me / is he that dothe the workes / byleue me that I am the father & the father ī me / at the leest byleue me for the verye workes sake. Verely verely. I say vnto you who so euer byleueth on me the workes that I do / the same shall he do / and greater workes thē these shall he do / bycause I go vnto my father / and what soeuer ye aske in my name / that wyll I do.



**T**he Epistel on the inuencyō of the Crosse the. v. Chapiter to the Galathians. B.

**B**rotheren I haue trust towarde you in god: that ye wyll be none other wyse mynded. He that troubleth you shall beare hī iudgemēt what soeuer he be brot hē if I yet preache circumcision / why do I thē yet suffer persecuciō / for thē had the offēce which the crosse gyueth ceased



### The Epistels and Gospels

I wolde to god they were sondred from you whiche trouble you/as many as desyre with out warde apereance to please carnally/they cōstrayne you to be circūcysed/onely bycause they wolde nat suffre perfectiōn with the crosse of Christ/for they them selues whiche are circūcysed hepe natte the lawe?but desyre to haue you circūcysed that they myght reioyce in your fleshe. God forbyd that I shulde reioyce/but i the crosse of our lord Iesu Christ wherby the world is crucifyed as touchyng me/and I as concernyng the world.

### The Gospel on the Inuencyon of the Crosse the.iiij. Chappter of Iohn.



Here was a man of the Pharises named Nicodem<sup>9</sup> a ruler amōg the Iewes/he came to Ies<sup>9</sup> by nyghte & said vnto hym. Mayster we knowe that thou arte a teacher/whiche is cōe frō god/for no man coulde do suche myracles as thou doest/except god were with hym. Iesus answered and sayde vnto hym. Merely verely I say vnto the /except a man be borne a newe/he can nat/se the kyngedome of god. Nicodemus sayd vnto hym/howe can a man be borne when he is olde/can he entre in to his mothers bodye & be borne agayne? Iesus answered. Merely verely I say vnto the/except that a man be borne of water/and of the spyrte / he can nat entre in to the kyngdome of god. That whiche is borne of the fleshe is fleshe / & that whiche is borne of the spyrte /is spyrte. Whereuayle nat that I sayd to the/ye must be borne a newe The wynde bloweth where he lysteth/and thou hearest his sounde/but thou canste nat tel whense he cometh and whither he goeth. So is every man that is borne of the spyrte. Nicodemus answered and sayde vnto hym. How can these thynges be? Iesus

answered & sayde vnto hi. Arte thou a mapster in Israel/and knowest nat these thynges? Verely verely I say vnto the/we speake that we knowe/ and testyfy that we haue sene/and ye receaue nat our wyttenes/if I haue tolde you erthly thynges/and ye haue nat beleued howe shulde ye beleue if I shall tel you of heuenly thynges? And no man hath ascended vp to heuen/but he that came downe from heuen: that is to saye the sone of man/whiche is in heuen. And as Moyses lyfted vp the serpent in wylernes/euen so must the sone of man be lyfted vp/that no man whiche beleueth in hym perishe / but haue eternall lyfe.

**T**he Dyctel on the Natyuite of saynt Iohn Baptist. Clave. xlix.



**A**hus sayth the lorde. Herke ye Iles vnto me/ & gyue hede ye peple that are a farre the lorde called me out of the wombe/and made mencyon of my name when I was in my mothers bowels/and he made my mouth lyke a sherpe swerd In the shadow he let me with his hade/ & he made me as an excellēt

arow/ & hyd in his quiver/ & he sayde vnto me: thou arte my seruaunt. O Israel/ in whome I wyll be glorified/and I sayde. I labour in vayne and spende my strength for nought & vnprofytably howbeit my cause I zmitte/ to the lorde & my trauayl vnto my god and nowe sayth the lorde that formed me i the wombe to be seruaunt/and to turne Iacob vnto hym/ behold I haue made the a lyght/that thou shuldest be saluacyō vnto the ende of the worlde kynges shal se/ and rulers shal stande vp/ & shal worshyppe/ bycause of the lorde whiche is saythful and the holy of israel hath chosen the.

**T**he Gospel on the Natyuite of saynt Iohn the

The Bystels and Gospels.  
Baptist. The fyrst Chapiter of Luke. F.



Elizabethes tyme was co that she shulde be  
delyuered & she brought forth a sone & her  
neighbourours / & her colles herd tell how the  
lord had shewed greute mercy vpo her / they  
reioysed with her And it fortunied the eight  
day: they came to circuncyse the chyld / & called his na  
me zachary / after the name of his father / & his mo  
ther answered & sayd nat so: but he shal be called Johā  
And they sayde vnto her. There is none of thy kyn  
that is named with thys name / & they made sygnes  
to his father howe he wold haue hī called / & he asked  
for wytyng tables & wrote / sayenge / his name is Jo  
hā. And they meruayled al & his mouth was opened  
immediatly / & his tōg & he spake lauding god / & fea  
re cāe on all thē the dwelt nye / & all these thiges we  
re noysed abrod throughout all the hilly countrey of  
Jewy: & all they that herd thē / layd thē vp i theyr har  
tes sayēg What maner chyld shall this be: & the hā  
de of god was with hī / & his father zacharias was fyl  
led with the holy ghost / & pphesied sayēg. Blyssed be  
the lord of Israel / for he hath vysyted and redemed  
his people. ¶ The Bystel on saynt Peter & Paules  
day. The .xij. Chap. of the Actes of the Apostels. A.



In that tyme Herode the  
kyng / layde hādes on cer  
tein of the 2gregaciō to be  
re thē / he killed James the  
brother of Johan / with a  
sword / & because he sawe the it plea  
sed the Jewes he pceded further / &  
toke Peter also. Them were the  
dayes of the swete bread / & whē he  
had caught hī / he put hym i prisō / &  
delyuered hym to. iiii. quaterniōs  
of soldiours to be kept / entendynge after. Easter to  
brynge hī forth to the people Thē was Peter kept i

prysed/ but prayer was made without ceasing of the  
agregacyō vnto god for hī/ whē Herode wolde haue  
brought hī out vnto the people/ the same nyght slep-  
te/ Peter bytwene two soldours/ bound with two chay-  
nes/ & the keepers before the doore kepte the prysed/ & be-  
hold the āgell of the lord was there p̄sēt/ & lyght clyp-  
ned i the lodge/ & smote Peter on the syde/ & styred hē  
vp sayēg. Arise vp dchly/ & the chaynes fel of frō his  
hādes/ & the āgell sayd vnto hī/ gyde thy selfe/ & bide  
on thy sādailles/ & so he dyd & he sayd vnto hī caste on  
thy mātell about the/ & folowe me/ & he came & folo-  
wed hī/ & wylt nat that it was trueth which was done  
by the āgell/ but thought he had sene a vylson when  
they were past the fyrst & the secōde watche / they cā  
vnto the Tro gate that lederth vnto te cytpe which ope-  
ned to thē by his owne accorde. And they wēt out/ &  
passed thorowe one strete/ & by & by the Angell depar-  
ted frō hī/ And whē Peter cā to hī selfe/ he sayd/ now  
I knowe of a certye that the lord hath sēt his āgell  
& hath delyuered me from the hande of Herode / &  
frō all the waytynge for of the people of the Jewes.

**C** The Gospel on Saint Peter and Powles daye  
the. xvi. chapyter of Mathewe. **C.**

**W**hē Ies<sup>us</sup> came i to the costes of the cytpe whi-  
che is called Cesarea Philippi/ he asked his di-  
sciples sayēg whōe do mē saye that I the sone of mā-  
am: They sayd/ some say that thou art Johā baptist  
sōe Helias/ some Jeremias / or one of the pphetes.  
He sayd vnto the/ but whō saye ye that I am. Simō  
Peter answered and sayde. Thou art Christus the  
sone of the luyngē god And Iesus answered and  
sayde vnto hym. Happy arte thou Symon the sone  
Jonas / for fleche and blode hathē nat opened vnto  
the that/ but my father which is in heuen. And I say  
also vnto the that thou arte Peter/ & vpon this roke  
I wyl builde my āgrecacyon/ and the gates of hell/  
shall nat preuaile agaynst it/ & I wyl gyue vnto the/



The Epistels and Gospels.

the keyes of the kyngdome of heuen/ & what soeuer thou bindeste vpon erth/ shall be bounde i heuē/ & what so euer thou lowdest on erth/ shall be lowded i heuen.

The Epistel on the cōmemoracion of saynt Paul le the seconde chapiter to the Galathians. B.



Certifye you brothrene / that the gospel whiche was preached of me / was nat after the maner of men / neyther receaued I it of man / neyther was I taught / it but receaued it by the reuelacyon of Ies<sup>us</sup> Christ: ye haue herde of my conuersacyō i tymes past in the Jewes wayes / how that beyōde measure. I persecuted the cōgregacyon of god / & spoyled it / & preuailed i the Jewes lawe / aboute many of my cōpanyōs / which were of mine owne nacyō / & was as moch more seruēt meynteyner of the tradycyōs of the elders / but whē it pleased god / whiche seperated me frō my mothers wōbe / & called me by his grace / for to declare his sone by me that I shulde preache hi amōg the hethē / immediatly I cōmyned nat of the water with fleshe / & blode / neyther returned to Ierusalē to thē which were Apostels before me / but wēt my wayes i to Arabia / & came agayne vnto Damascō The after. iij. yere I returned to Ierusalē to se Peter / & abode with hi. xv. dayes none other of the apostels sawe I / save James the Lordes brother / the thynges which I wyte beholde / god knoweth I lye nat. After that I went in to the costes of Siria & Cilicia / & was vnknewē as touchinge my psonē vnto the cōgregacyōs of iewry which were in christ but they herd onely the he which persecuted vs i tyme paste / now preacheth the sayth / which before he destroyed / and they glorified god on my behalfe.

The Gospel on the Commemoracyon of saynt Paule. The. xix. chapiter of Mathewe. D.





eter sayde vnto Iesus beholde we haue.  
et. ye chal fynde this gospel on the conuer-  
syon of saynt Paule. Folio. lxxij.

The p̄stell on the vīstacyon of our  
lady. Cant. chapter. ij.



**I** am the floure of the felde  
and lyllys of the valeys.  
As the Lilye amonge the  
thornes / so is my loue a-  
mong the daughters. As

the Appletre amōg the trees of the  
wode. so is my beloued amōge the  
sōnes / in his shadow was my desyre  
to lytte / for his fruyte was swete to  
my mouth. He brought me vnto  
his wyne seller / and his be hauer to  
me warde was louely / beholde my beloued sayde to  
me: vp and hast my loue : my doue my bewtiful and  
come / for nowe is wynter gone / and rayne departed  
past / the flowres appere in our countre / & the tyme is  
come to cut the vyues. The voyce of the Curtil doue  
is herde in our lande / the fyg tree hath brought forth  
her fygges / and the wyne blossomes gyue a sauour  
vp hast my loue / my doue in the holes of the rocke. &  
secret places of the walles / Chew me thy face and let  
me here thy voyce / for thy voyce is swete / and thy  
fassyon beautyfull.

The Gospell on the vīstacyon of our Lady

The fyrst Chapter of Luke.



**M**ary arose in those dayes and went i to the  
mountayns with haste in to a Citie of Ier-  
usalemye / and entred in to the hous of zacharie  
and saluted Elizabeth / and it fortunied as  
Elizabeth herde the salutatyon of Mary /  
the babe spronge in her belly / & Elizabeth was fylled  
with the holy ghost / and cryed with a loud voice / &

## The Pystels and Gospels.

sayde: Blyssed arte thou amonge wo men / & blyssed is the fruyte of thy wombe: & whence happeneth this to me / that the mother of my lord shulde come to me /  
 Loo as soone as the voyce of this salutacyon soude d in myne eares / the babe lept in my hely for ioye / and blyssed arte thou that beleuest / for those thynges shall be perfourmed whiche were tolde the from the lord. And Mary sayd my soule magnifieth the lord & my spyryte reioleth in god my sauoure.

**T**he Pystel on the Translation of saynt Thomas of Caüterbury the. v. Chapi. to the Hebrues. A



Uery hye preeste. &c. ye shal fynde this pystel on saynt Thomas daye after chylde mas daye. Folio. vñ.

**T**he Gospel on saynt Thomas of Caüterbury the. xix. cha. of Luke. B



Certayne noble man. &c. ye shal fynde this gospel on saynt Thomas daye after Chylde mas daye. Folio. vñ.

**T**he Pystel on Relyke Sondaye. Eccia. xliij.

**T**hese are the men of mercy / whose ryghe- teousnes are nat forgotten. Goodnesse abyde with the seede of them: theyr kyns- folke / are an holy enherytaunce / & theyr seed hath stāde in wytnesses / & the sones of the abyde vnto the worl- des ende for the generacyō of the / & the gloye of them shall nat be lest / theyr bodies are buryed i pea- ce / & theyr names shall lyue in the worldes / al people shall tel the wysdome of them / and all the congrega- cyon of sayntes shall shewe the laude of them.

**T**he Gospel on Relyke Sondaye. The. v.

Chapiter of Mathewe.

A.

**W**hen Iesus sawe the people he went vp in to a mountayne and whē he was set his discyples

in Englyshe.

Fo. lxxvi

came vnto hym / & he openeth his mouth & taught the  
sayeng. Blyssed are the poore in spyrte / For they is  
is the kyngdom of heuē. Blyssed are they that moorne  
for they shal be comforted. Blyssed are the meke / for  
they shal enherete the earth. Blyssed are they whiche  
hongre and thurst for ryghteousnes / for they shall  
be fylled. Blyssed are the mercifull / for they shal op-  
tayne mercy. Blyssed are the pure in herte / for they  
shal se god. Blyssed are the mainteyners of peace / for  
they shall be called the chyldrene of god. Blyssed are  
they which suffre persecucion for ryghtuousnes sake /  
for they is the kyngdome of heuen. Blyssed are ye  
whē me shal reuple you / & persecute you / & shall falsly  
saye all maner of euyl sayenges agaynst you / for my  
sake. Reioyce & be glade / for greate is your rewarde i  
heuē.

**T**he Epistel on saynt Margaretes daye.



**O**lorde my god thou hast exalted  
my habytacyon vpon the erth / &  
I haue prayed for deth to come / I ha-  
ue called the lord the father of my lord  
that he for sake me nat i the day of my  
tribulacyō. And in the tyme of proude  
men without helpe / I shall laude thy  
name dilygently / & shall prayse it i cō-  
fessyō & my prayer is herde thou haste  
deliuered me from perdyng & from a wyched tyme /  
Therefore Olorde my god / I shall cōfesse and gyue  
laude vnto thy name.

**T**he Gospel on saynt Margaretes daye.

The. xiiij. Chappter of Mathewe. G.

**I**esus sayd vnto his discyples. The kyng-  
dome of heuen is lyke vnto treasure hyd  
in the felde / the whiche a man founde and  
hyd it / & for ioy thereof / goeth / & selleth all  
that he hath / & byeth that felde. Agayne the kyngdom  
of heuen is lyke vnto a warthaunte le kyng after

### The Pystels and Gospels

good peccles/which whē he had found one peryous  
petle. wente and solde all that he had and bought it.  
Agayne the kyngdome of heuē is lyke vnto a nette  
caste i to the see/that gadereth of al kyndes of fyshes  
whiche when it is full/mē draw to lande/and syt and  
gathereth the good in to theyr vesselles and caste the  
bad away. So shall it be at the ende of the worlde/  
The angelles shall come and seuer the bad from the  
good/and shal caste them i to a furney of fyre/there  
shal be waylyng/and gnashyng of teeth. Iesus sayd  
vnto theym/haue ye vnderstanded all these thynges  
they sayd ye syr. Then sayde he vnto them / therfore  
euery scribe whiche is taughte vnto the kyngdome/  
is lyke an housholder/whiche byngeth forth/out of  
his treasure/thynges bothe newe and olde.

¶ The Pystel on Mary Magdaleyn day.

Proverb. xxi.



A woman of power &  
verite yf a man kulde  
fynde the valew of her  
were farre aboue per-  
les. The herte of her  
husbāde trusteth in her/that he ne-  
dethe nat spoyles. She rendere:h  
hym good & not euyl al the dayes  
of her lyfe. She sought wolfe & fla-  
re/and dyd as her handes serued  
her. She is lyke a marchauntes  
shipp that byngeth her vytayles  
from farre. She ryseth per day/and gyueth meate to  
her houshold and fode to her maydens. She consy-  
dered a grounde and bought it / and of the fruyte of  
her hādes plated a vyne. She gyde her loynes with  
stregth/& couraged her armes She pceaued that her  
huswifry was pfytable / & therfore dyd not put out  
her cādell by nyght. She set her fingers to the splicdie



in Englyshe.

fo. lxxij

& her hādes caughte holde on the dystaffe. She opened herhāde to the poore / & stretched out her hādes to the nedye. she feared not lest the cold of snowe shulde hurte her house / for al her household were double clothed. She made her gay ornamētes / of byrce / & purple was her apparell. Her husbande was hadde i honoure i the gates / as he sate with the elders of the lāde. She made lynnē & solde it / & deliuered a girdle to the merchant Strength & gloz were her raymēt / & she laughed in the later dayes. She opened her mouth with wysdome & the lawe of ryghteousnes was on her tōge. She had an eye to her household & eate nat bread ydly. Her chylde aroose & blyssed her / & her husbande cōmended her. many doughters haue done excellētly but thou haste passed thē al. Fauoure is a deceauable thyng / & beautye is vanyte / but a womā that feareth god / she shal be praised. Gyue her of the fruite of her hādes / & let her workes prayse her in the gates.

**T**he Gospel on Mary magdaleyn day. The. vii. chapiter of Luke.



**Q**ue of the Pharysēs desired Ies<sup>us</sup> that he wolde eate with hym / and he came i to the pharysēs house / & sat downe to meate. And beholde a womā i that cytie / whiche was a synner as soone as she knewe that Ies<sup>us</sup> sat at meate in the pharysēs howse she brought an Alabastrer boxe of oyntmēt / & she stode at his fete behīde hī wepyng and begā to washe his fete with teares / & dyd wype thē with the eares of her heed / & kissed his fete / and auoynted thē with oyntmēt. whē the Pharyse whiche bade hym to his house sawe that / he spake within hym selfe sayenge: yf this man were a prophete / he wolde surely haue knowen who & what maner woman this is / whiche touched hym / for she is a sinner And Iesus answered and sayde vnto hym / Symon I haue somwhat to saye vnto the / and he sayd: may-

I ii



### The Bytels and Gossels

ster saye on. There was a certayne leder whiche had two detters/the one ought fyue houndred pens/and the other fyfty. Whē they had nothynge to paye / he forgaue them bothe. Whiche of them tell me wyll loue hym moost? Symon answered and sayde / I suppose that he to whome he forgaue moost / and he sayde vnto hym. Thou hast truely iudged. And he turned to the woman / and sayde vnto Symon.

Seest thou this womā / I entred in to thy house / and thou gauest me no water to my fete / but she hath washte my fete / with teares / and wiped then with the heares of her heed. Thou gauest me no kysse: but she sence the tyme I came in hath nat ceased to kysse my fete. My heed with oyle thou dydeste nat anoynt and she hath anoynted my fete with oymtmente.

Wherfore I saye vnto the many synnes are forgyuen her / bycause she loued moche. To whome lesse is forgyue / the same doth lesse loue. And he sayd vnto her thy synnes are forgyuen the. And they that sate at meate with hym / began to say within the selues. Who is this which forgyueth euē synnes / he sayde to the womā. Thy fayth hath saued the / go in peace.

The Bytell on saynt James dave the Apostle.

The seconde chapiter to the Ephesians.



Bethene nowe ye are nomore straügers and foreners: but cytesyns with the sayntes / and of the houshold of god and are bylte vpon the foundacyō of the Apostles and pphetes / Iesus Chryst beyng the heed corner stone in whome euery byldynge coupled togyther / growethe vnto an holy temple in the lorde / in whome ye also are bylte togyther / made an habitacyon for God in the spryte.

**T**he Gospel on saynt James daye the  
Apostle. The. xx. Chapiter Mathewe. **L**

**H**ere came to Iesus the mother of iehedes  
chyl dren with her sonnes / worshyping  
hym / & desyring a certayne thyng of hym  
he sayde vnto her / what wilt thou haue / she  
sayde vnto hym. Graunte that these my two sonnes /  
mape sit one on the right hāde / and the other on thy  
lefte hāde / i thy kyndome. Ies<sup>us</sup> answered & sayde / ye  
wotte nat what ye aske. Are ye able to drinke of the  
cuppe that I shall drinke of: & to be bapty sed with  
the bapty me that I shal be bapty sed with: They an-  
swered to hym. That we are. He sayd vnto then / ye  
shal drinke of my cuppe / & shall be bapty sed with the  
bapty me that I shall be bapty sed with / but to sytte on  
my ryght hāde / & on my lyfte hande / is nat myne to  
gyue but to then for whom it is ppared of my fater  
**T**he Psstel on saynte Annes daye.

**A**womā of power & veryte. ac. ye shall fynde  
this psstell on saynte Mary magdaleyn  
day. f. lxxvi. **T**he Gospell on saynt ānes  
daye. The fyrst echapiter of Mathewe. **I**

**T**his is the boke of the generacyon. ac. ye shal  
fide th<sup>e</sup> gospel on the 2repyō of our lady. f. lvi  
**T**he Psstell on saynt Peters daye ad vincula.

The. xij. chapl. of the Actes of the apostles. **L**



**V**he peter cam out of prisō  
he came to the house of Ma-  
ry the mother of one Johan  
which was called Marke /  
where many were gathered  
together in prayer / as Peter knocked  
at the entrey dore / a damsell came for-  
the to hearken named Rhoda / & when  
she knewe Peters voyce / she opened

The Bytels and Gospels

nat the entrey for gladnes/ but ranne i/ & tolde howe  
Peter stode before the entrey/ & they sayde vnto her/  
thou arte mad/ & she boie the downe/ that it was euē  
so. The sayd they/ it is his āgell peter stynued knoc-  
kyng/ when they had opened the doze / & sawe hym  
they were astonyed/ he beckened vnto them with the  
hande to holde theyr peace / and told them by what  
meanes the lord broughte hym oute of pryson.

¶ The Gospel on saynt Peter day ad vincula.

The .xvi. chapiter of Mathewe. B.

**W**hen ier<sup>s</sup> came i to the costes. &c. ye shall fynde  
this gospels on saint peter & pauls day. f. lxiij  
¶ The Bytelle on the trāsfyguracyō of our  
lord/ the .ij. bytelle of Peter & the fyrst cha. D.



**M**oste dere beloued brethren  
we folowed nat deceauable  
fables when we opened vnto  
you the power/ & commynge  
of our lord Ier<sup>s</sup> chryste/ but with our  
eyes we sawe his maieste. Euē the ve-  
rely/ when he receaued of god the fa-  
ther honour & glozpe/ & whā there ca-  
me suche a voyce to hym from that ex-

cellēt glory. This is my dere byloued sone/ i whome  
I haue delyte/ here hym/ this voyce we herde whan  
it came from heuē/ beyng with hym i the holy mo-  
unte/ we haue also a ryght sure worde of prophesye/  
where vnto yf we take hede/ as vnto a lyght that shyn-  
eth in a darke place/ ye do wel vntyl the daye dawne  
and the daye starre arysle in your hertes.

¶ The Gospel on the Transfyguraciō of our lord

The .xviij. chapiter of Mathewe. A



**E**lus toke Peter and James/ & Johā his  
brother & brought the vp in to an hye mo-  
untayne out of the way & was transfygu-  
red before them/ & his face did shine as the

sonne & his clothes were as whyte as the lyght. And beholde they apered vnto them Moyses & Helias / talkynge with hym. The answered Peter & sayde to Iesus. Master here is good helyng for vs / yf thou wylte / let vs make here. iij. tabernacles / one for the / and one for moyses / and one for helias. whyle he yet spake / beholde a bygght cloude shadowed theym / and beholde there came a voyce oute of the cloude & sayde This is my dere sonne / i whom I delyte / here hym. And whan the dyscyples herde that they fell flatte on theyr faces / & were loze affrayde. And Ies<sup>us</sup> came and touched theym & sayde arylse and be nat a frayde then lyfted they vp theyr eies & sawe no mā but Ies<sup>us</sup> only. And as they came downe fro the mountaine. ies<sup>us</sup> charged the sayenge / se that ye shewe the vysiō to no man tyll the sone of mā be ryse agayne from deth.

The pyltel in the feest of the name of Iesus.  
The. iij. chapi. of the Actes of the Apostles. A



**P**eter full of the holy ghost sayd. Ye rulers of the people and elders of Israel / yf we this day be examined of the good dede done to the syckeman / by what meannes he is made hole / be it knowē vnto you all / & to al the people of israel that in the name of iesus Chryst of Nazareth / whome ye crucyfed / & whome god rayled from deth agayne / this man standeth here presente before you whole / this is the stone caste a syde of you buylders whiche is sette in the cheyfe place of the corner / neyther is there saluacyon in any other / nor yet also is there any other name given to men wherin we muste be saued.

The Gospell in the feest of the name of  
Iesus. The fyrste chapiter of  
Mathewe. L.



The Bytels and Gospels



The aungell of god apered to Ioseph in slepe sayng. Ioseph the sonne of dauid/fear not to take vnto the mary thy wyfe/for that which is conceaued in her/is of the holy ghost. She shal bring forth a sone/& thou shalt call his name Iesus/for he shall saue his people from theyr synes. Al this was done to fulfyl that which was spoken of our lord by the pphete sayng. Beholde a mayde shal be with chylde/& shal bringe forth a sonne/& they shall call his name Emanuel/whiche is by interpretacyon/god with vs.

The Bytel on saynt Laurence daye/the.ij. Bytel to the Corynthyans. The. ix. cha. B



Bethene/he which sowethe lytell/shal reepe lytell/& he that sowethe plenteously shall reepe plenteously/& let every man wacordyng as he hath purposed i his herte not grudgyngly/or of necessitye/for god loueth a chereful gyuer. God is able to make you ryche i all grace/that ye i all thynges hauynge sufficiēt vnto the vtermost may be ryche vnto all maner good workes/as it is wyrtten. He hath sparled a brode/& hath the gyuen to the poore his ryghteousnes remaineth for euer. He that syndeth the sower sede shal mynysstre breade for fode and shall multiply your sede/& encrease the fruytes of your ryghteousnes.

The Gospel on saynt Laurence daye. The. xij. chappiter of Iohan. D.



Esayd vnto his discyples. Merely merely I say vnto you/excepte the wheathe corne fal into the grounde & dye/it bydethe alone. yf it dye it byngethe forth moche fruyte. He that loueth his lyfe shall destroye it/& he that



in Englyshe.

Fo.lxx.

hathethe his lyfe i this worlde / Shall kepe it vnto the  
lyfe eternal pf any mā mynyste vnto me / let hym fo-  
lowe me & where I am / there shall also my mynyste  
be / and pf any man mynyste vnto me / hym wyl my  
fether honoure whiche is in heuen.

**T**he Bystel on the Assumpcyon  
of our lady. Ecclesi. xxiij.



**I**n al those thynges I sought re-  
ste: & i some mānes enherytaunce  
wolde haue dwelte. The creatou-  
re of all thiges cōmaūded & sayd vnto  
me: & he that created me dyd sette my  
tabernacle at reste & sayd vnto me.  
Dwel i Jacob / & haue thynne enhery-  
taunce i Israell / & rote thy selfe amōge  
myne electe. Frō the begynnyng / &  
before the world was I created / & vnto the world to  
come wyl I not cease: & before hym haue I myny-  
stred i the holy habytacō & so i Spō was I set led / &  
in the holy cytie lykewise I rested & in Ierusalē was  
my power And I rote my selfe i an honourable peo-  
ple / which are the lordes parte / & he they: enherytaū-  
ce / & amōge the multytude of sayntes I helde me fa-  
ste. As a cedar tree was I lyfte vp in Lybanon / & as a  
Cypres tree i mouūte hermō As a Palme tree was I  
exalted i Lades / & as rose plātes i Jerico. As a beau-  
tyfull Olyue tree i the feldes & as a Playntayne tree  
was I exalted vpo the waters. In the stretes. I ga-  
ue an odoure as Sinamon & Balme that smellethe  
wel / & gaue an odoure of sweteness as pfecte Myrr.

**T**he Gospel on the Assumpcyon  
of our lady. The .x. chapiter of Luke. G.



Elus entred into a certayne Castell. And a  
certayne woman named Martha / receaued  
hym in to her house: And this woman  
had a systre called Mary: whiche satte at

## The Bytels and Gospels

Jesus fete / a herde Jesus preachynge. Martha was cōbred aboute moche seruyng: a stode a sayd: Master doest thou nat care: that my syster hath left me to ministrer alone: bidde her therfore that she helpe me. And Jesus answered a sayd vnto her Martha Martha thou carest a arte troubled about many thynges / verely one is nedeful. Mary hath chosen the beste parte which shal not be taken away from her.

**T**he Bytel on saynt Bartylmewes daye.  
The.ij. chapyter to the Ephelyans. D



**N**ow ye are no more straungers. ac. ye shal fynde this Bytell on saynt James daye. the apostle. Folio. lxxij

**T**he gospel on saint bartylmewes day. The. xxij. chapt. of Luke. E

**A** Here was a stryfe amonge the discyples of Jes<sup>us</sup> / whiche of the shulde be taken

for the greatest / a he sayd vnto the / the kynges of the gētyls raygne ouer the a they that beare rule ouer the are called gracypous lordes / but ye shal not be so but he that is greatest amōg you shal be as the yongest a he that is chiefe shal be as the mynystre for whether is great / he that sytterieth at meate: or he that serueth is nat he that sytterieth at meate: And I am amōg you as he that ministrereth / ye are they which haue byddē with me i my tēptacyōs / a I apoynt vnto you a kyndome / as my father hath apointed to me that ye maye eate a drynke at my table in my kyndome / a sytte on seates / and iudge the twelue trybes of Israell.

**T**he Bytell on the Decolacyon of saynt Johā.  
Proverbi. x.

**A** He lopyng after of iuste men is gladnes a the hope of wycked men shal p<sup>er</sup>the The strength of a simple man is the waies of



the lord / and feare to thē that worke euyl. The iuste mā shall not be moued for euer and wycked mē shall not dwell vpon the erth. The mouth of a iust man bryngeth forth the wyldome / & the tonge of euyl mē shall pylle. The lippes of a iuste man cōsiderethe pleasaunte thynges / and the mouth of wycked men / cōwarde thynges. The

Amplifyte of iuste men shall dyrecte theym and the supplantacyō of euyl mē shall destroy thē. The ryghteousnes of ryghtuous men / shall deliuer them & the wycked mē shall be taken in theyr awaytes. The iust mā is deliuered frō heuynes / & the wycked mā shall be taken for hym. A dissimuler deceaueth his frēde with the mouth / & the iust mē shall be deliuered with scyence. A cytye shall be exalted i the goddes of iust mē: & laude shall be i the losse of wicked mē. A cytye shall be exalted in the blysynge of iuste men.

**C** The Gospell on the decollacyon of saynt Johā. The. vi. Chapiter of Marke. **L.**

**H** Erode the kynge hym selfe sēt forth and toke Johā & bounde hym & cast hym i pryson / for Herodias sake / which was his brother Jhilyppys wyfe. For he had maryed her. Johan sayde vnto Herode. It is nat lausfull for the to haue thy brothers wyfe. Herodias layd wayte for hym / & wold haue kylled hym / but she coulde nat. For herode feared Johan knowynge that he was a iuste man / & an holy / and gaue hym reuerence and when he herde hym / he dyd many thynges and herd hym gladly. And when conueniente dape was come Herode on his byrth day made a supper to the Lordes / Capteynes / and cheyfe estates of Galile. And the daughter of the same Herodias came in. & daunced / and pleased Herode and thē that sate at bourde

The Bytels and Gospels  
 also. Then the kynge sayde vnto the mayde / aske of  
 me what thou wylte / & I wyl gyue it the / & he sware  
 vnto her. what soeuer thou shalte aske of me / I wyl  
 gyue it the / euen vnto the one halfe of my kyngdome.  
 And she went forth: & sayde to her mother. what  
 chal I axe and she sayde Iohan Baptistes heed And  
 she came in straye waye with haste vnto the kynge  
 and asked sayeng / I wyl that thou gyuest me by  
 and by in a dyshe / the heed of Iohan Baptyste. And  
 the kynge was loy. Yet for his othes sake / and for  
 theyr sakes whiche sate at supper also / he woulde nat  
 put her beshyde her purpose. And imedyatly the kyng  
 sente Hangerman / and commaunded his heed to be  
 brought in / and he went and beheded hym in the  
 pylson and brought his heed i a dyshe and gaue it to  
 the mayden / and the mayden gaue it to her mother.  
 And when his dysciples herde of it / they came and toke  
 vp hys body / and put it in a tombe.

The Bytelle on the Natiuite of our Lady



**A**S A vyne so broughte I  
 forth a sauoure. &c. Ye chal  
 fynde thys bytelle i the Cocep  
 cyon of our Lady. Folio. lvi.

The Gospel on the Natiuite of  
 our Lady. The fyrste Chappter of  
 Mathewe. A.

**T**his is the boke of the genera  
 cyon of Ies<sup>us</sup>. &c. Ye shall fynde  
 this Gospel on the Cocepto of our Lady. Fo. lvi.

The Bytelle on the Exaltacyon of the Crosse  
 the. v. Chappter to the Galathyans. B.



Ye shall fynde thys Bytelle on the Inuencyo of the  
 Crosse Folio. lxxj.

The Gospel on the exaltacyon of the  
 Crosse the. xij. Chapiter of Iohan. C.





**I**esus sayd vnto the people of the Jewes / nowe is the iudgement of this worlde now shal the Prynce of this worlde be caste out. And I (if I were lyft vp fro the erth) wyl drawe al mē vnto me. This sayd Iesus sygnifyenge what deeth he shulde dye. The people answered hym. We haue herde of the lawe that Chyyst by deeth euer: And how sayest thou then that the sone of man must be lyft vp? Who is that sone of mā? Iesus sayd vnto them / yet a lytell whyle is the lyght with you: walke whyle ye haue lyght lest the darkenes come on you. He that walketh i the darke woteth nat whyther he goeth. But whyle ye haue lyght / byleue on the lyghte that ye maye be the Chyrliden of lyght.

**¶** The Bystell on saynt Mathewes daye the apostle.



**A** The simpyltude of the faces of the foure beestes. The face of a man / and the face of a Lyon / on the ryght hande of the foure of the. And the face of an Eagle aboue the foure. And theyr faces / and theyr wynges stretched out aboue an hys. Eche hade two wynges coupled togyther / & two that couered theyr bodies / & they wēt all strepte forwarde / & whyther they had luste to go / thpyther they wēt / & turned nat backe agayne i theyr goynge. And the simpyltude of the beestes / & the fallpō of the was as burnige coles of fyre / & as fyre brādes / walkige bytwene the beestes / & the fyre dyd shyne / & out of the fyre predeed lightnige / & the beestes rāne & returned after the fallpō of lyghtnige.

**¶** The Gospell on saynt Mathewes daye the Apostle / The. ix. Chappter of Mathewe. B.



The Bytels and Gospels.

**W**hen Jhesus went forth/he sawe a man sytting recea-  
uyng of a custome named Mathewe/ & sayde  
to hi/ folowe me / & he arose & folowed hym.  
And it came to passe/that Jhesus late at meate i  
the house / beholde many Publycanes & synners ca-  
me and late downe also with Jhesus & his dyscyples.  
When the Pharysles had pceaured that they sayd to  
hys dyscyples/why eateth your mayster with Publy-  
canes & synners: Whē Jhesus herd that:he sayd to the  
The whose nede nat the Pharysio/ but they that are  
seke. Go & lerne/what that meaneth: I haue pleasu-  
re i mercy/ & nat i offerig/ for I am nat come to calle  
the ryghtwyle/ but the synners to repentaunce.

The Bytel on saynt Myghels dape. The fyrste  
Chappter of the Reuelacyon of saynt Johan. A.



Let & shewed by hys An-  
gell vnto his seruante Iohn  
whiche bore recorde of the  
worde of god/ & of the testy-  
monye of Jhesus Chyste and  
of al thynges that he sawe. Happte is  
he that heareth & readeth the wordes of  
the pphesy/ & kepe those thynges whi-  
che are writte there i/ for the tyme is at

hāde. Iohn to the. viij. congregacyon i Asia. Grace be  
with you & peace from hym which is / & which was/ &  
the which is to come and from the. viij. spyrites/ whi-  
che are presente before his trone / & fro Jhesus Chyste  
whiche is a saythfull wytnesse & fyrst begoten of the  
deed / & loide ouer the kynges of the erth vnto hym  
that loued vs / and washed vs from our synnes: in  
hys owne blode.

The Gospel on saynt Mygheles dape the. xviij.  
Chappter of Mathewe. A.

**T**he dyscyples cāe vnto Jhesus sayēge. who is the  
greatest i the kyngdome of heuē: Jhesus called a

chylde vnto hi / & set hym i the myddes of them & sayde / verely I say vnto you / except ye tourne and become as chil dre / ye can nat entre i to the kyngdome of heuē. And who so euer therfore shall submytte hym selfe as this chylde / he is the greatest i the kyndome of heuē. And who so euer receaueth suche a Chylde in my name / receaueth me / but who so euer offende one of these lytell wones / which byle ueth i me / it were beter for hi that a mylstone were haged about his necke / & that he were drowned in the depth of the see. And so be vnto the world / bycause of offences / howbeit it cā nat be auoyded neuertheles wo be to the mā by whome the offence comith. And therfore if thy hande or thy fote gyeue the an occasyon of euyl / cut hym of / & cast hi fro the / it is better for the to entre i to lyfe halte or maymed / rather thā thou shuldest haue two hādes / or two fete / be caste in to the euerlastyng fyre. And yf also thyne eye offēde the / plucke hym out and cast hym fro the. It is beter for the to entre i to lyfe with one eye / thē haue two eyes to be caste in to the hell fyre. Se that ye despyse nat one of these lytell wones. For I saye vnto you / that in he uen theyr angelles / beholde the face of my father whiche is in heuen.

**T**he Bystell on the Translacyon of Saynt Edward the Kyng and Confessor.



**A** He iuste mā wyl gyue his herte & watch i the moornyng to the lord which made hi / & wyl pray in the syght of the most hysell. He wyl open his mouth i prayer / & wyl praye for his synnes And yf the greute Lord wyl / he wyl ful fyll hym with the spirite of vnderstādyng / & he wyl shewe forth the eloquence of his wysdome of swete shouers / & wyl knowled ge to the lord in prayer / & he wyl directe his counsaill & disciplin / & wyl haue counsell in secret thynges / & he shal speke openly / the disciplin of his doctrine & shall gloze in

## The Dyctels and Gospels

the Testament of the lord. Many men shall prayse his  
wyldome / & it shal nat be done away vnto the worldes  
ende. His remembraunce shal nat go away / and his na  
me shall be requyred from generacyon / i to generacyon.

**T**he Gospell on the Translacyon of saynte Edward  
the King & cōfessoure the .xi. Chapter of Luke. E.

**E**us sayd vnto his dyscyples. No mā lygheteth  
a cādel / & putteth it i a pieupe place / neythre vn  
der a buillhet / but on a cādel styke that they that  
come in / maye se lyght. The lyght of thy body  
is thyne eye. Therfore when thyne eye is synge / then is  
all thy bodye full of lyght / but yf thyne eye be euyl / then  
shal all thy bodye be full of darkenes. Take hede therfo  
re that the lyght whiche is in the / be nat darkenes / for if  
all thy bodye shall be lyght haupnge no parte darke / the  
shal all be ful of lyght / euen as when a cādel doeth lyght  
the with his byghtnes.

**T**he Dyctel on saynte Luke the Euangelystes daye.



He symplytude of the faces. ar.  
ye shalt fynde this Dyctel on  
saynte Mathewes day the Apo  
stle. Folio. lxxij.

**T**he Gospell on Saynte  
Luke the Euangelistes day The .x. Cha  
piter of Luke. A.

**O**ur lord apoynted other seueety also /  
and sent them two & two before his  
face / in to euery cyrte and place / whyther he hym selfe  
wolde come. And sayde vnto thē / the haruest is greate /  
but te labourers are fewe / pray therfore the lorde of the  
haruest to sende forth hys labourers in to hys harueste.  
Go your wayes / behold I send you forth as lābes amō  
ge wolues. Beare no wallet neythre scripp / nor shoes &  
salute no mā by the way In what soeuer house ye entre i  
first saye / peace be to thy house. And if the sone of peace  
be there your peace shall reste on hi / if nat it shall retur

ne to you agayne & in the same house tary styl eatynge & drynkyng such as they haue/for the labourer is worthy of hi srewarde.

**C** The Pystel on The. xi. thousande Virgyns daye.



**O** How faire is a chaste/generacyō with chaitite/the memoire of it is immortal/for it is knowē to god & mā/ & whē it is plēt/they folow it: & desyre it/whē it ledeth thē/ & it triumpheth crowned euerclastynge/ouer cōmige of batayles vndefyled/ a great multitude of wicked men shal nat be pfytable & euyl plantes shal nat bynge for the hpest trees / neyther shal set a suet grounde/ & if they spryng i tyme i bowes/they shal be vn suet put/they shal be moued with the wynde/ & shal be plucked by with the vehemency of the wynde/the vnpar fyte bowes shal be broke/ & the fruyte of thē shal be vnprofytable & bytter to eate/ & profytable to nothyng/ & at the childē which shal be boine to wicked mē: are witness of wyckednes agaynst thei parties i thei iterrogacyō the iust man shal be in reste/ if he be occupped with deth

**C** The Gospel on the. xi. thousand Virgyns day. The xxv. Chapter of Mathewe. A.

**I** Es<sup>s</sup> sayd vnto his disciples. The kyngdome of heuē is lykened to. x. Virgins/ which toke thei lāpes & wente to mete the bydegrome/ & fyue of thē were folyshe/ & fyue were wyse. the soles toke thei lāpes but toke none oyle with thē/ but the wyse toke oyle with thē in thei vessels with thei lāpes also. while the bydegrome taried/ al slōbred & slept/ & euē at mydnyght there was a cry made/ behold the bydegrome cōmeth. Go & mete hi. Thē al those virgyns arose & spared thei lāpes And the folyshe sayd vnto the wyse gyue vs of your oyle for our lāpes go out/ but the wyse answered sayēg / nat so lest there be nat inough for vs & you/ but go rather to the that sel/ & bye for your selues i gyltyō while they wēt to



# The Bytels and Gospels

bye: the byrdgrome cam / & they that were redy went in  
with hym to the weddyng / and the gate was shut by.  
After wardes came also the other virgyns sayyng. May-  
ster / mayster / open to vs / but he answered and sayde. We  
rely. I saye vnto you I know you nat / loke that you  
watche therfore / for ye know neyther the day nor yet the  
houre / when the sone of man shall come.

**C**The Bytel on Symon and Iudes day. The. viij.

Chapiter to the Romayns.



**B**rothzen we knowe well that al  
thynges workes for the best vn-  
to them that loueth god whiche  
also are called of purpose for tho-  
se which he knew before / he also  
ordeyned before that they shulde be lyke  
fallyoned vnto the shape of his sone / that  
he myght be the fyrst begoten sone amōg  
many brothzen. Moreover which he apo-

pynted before / them also he called / & whiche he called thē /  
also he iustifyed / which he iustifyed / them he also glory-  
fyed. What shall we thē saye vnto these thynges / if god  
be on our syde / who can be agaynst vs / which spared nat  
his owne sone but gaue hym for vs all / howe shall he nat  
with hym gyue vs al thynges also. Who shall laye any  
thyng to the charge of goddes chosen? It is god that iu-  
stifyeth / who then shall condempne? It is Chryst which  
is deed / ye rather whiche is rylen agayne whiche is al-  
so on the ryght hande of god / and maketh intercessyon  
for vs / Who shall sperate vs frō godes loue. Shal try-  
bulacyō: or angurthe / or persecucion / other hōgre: other  
nakednes: other parell other swerde: as it is writtē / for  
thy sake are we kyllēd al day lōge & are counted as shepe  
appoynted to be slayne. Neuertheles in al these thynges  
we ouercome / strōgely thō owe hys helpe that loued vs  
ye and I am suer that neyther deth neyther lyfe / nor An-  
gell / nor rule / neyther power / neyther thynges present /



nor thynges to come/neyther heeth/neyther lowth/ney-  
ther any other creature shal be able to departe vs from  
goddess loue/whiche is in Christe Iesus our Lorde.

**T**he Gospell on Symon and Iudes daye  
the. xv. Chapiter of Iohan. I.



Jesus sayde vnto his discyples. This I  
commaunde you that ye loue to gyther/  
yf the worlde hate you/ye knowe that it  
hated me before it hated you/yf ye wers  
of the worlde/the worlde wolde loue you/  
his owne bycause ye are nat of the world/  
but I haue chosen you out of the world/  
therefore hateth you the worlde. Remember my sayinge  
that I sayde vnto you/the seruaunte is nat greater then  
his lorde/if they haue persecuted me/so wyl they perse-  
cute you/if they haue kepte my sayinge/so wyl they kepe  
yours/ but al these thynges wyl they do vnto you/for my  
namis sake bicause they haue nat knowen hym that sette  
me. yf I had nat come & spoken vnto them / they shulde  
haue had synne / but nowe haue they nothyng to cloke  
theyr synne/with all. He that hateth me/haeth my father  
yf I had na done workes amōge th whiche none other  
mandyd / they had natte sene but nowe haue they sene/ &  
yet haue hated both me and my father/euen that the say-  
inge myght be fulfylled that is wrytten i theyr law They  
hated me without a cause.

**T**he Pystell on the all Halowes day. The. viij.  
Chapiter of the Reuelacyon of Saynt Iohan. I



**I**ohan saw an angell ascēdyng  
from the ryfinge of the sone /  
whych had the seale of the ly-  
uynge god/and he cryed with a  
loude voyce to the. iij. angels  
(to whome power was gyuen to hurte the  
erthe: and the see) sayinge hurt nat the er-  
the/neyther the see/neyther the trees tyl

### The Bytels and Gospels

whe haue sealed the seruauntes of our god in theyr for-  
 hedes and I herde the number of then whiche were se-  
 led/and there were sealed. **L. x. xliiij.** **M.** of al the trybes  
 of the chyldre of israel of the trybe of Juda were sealed.  
**xij.** **M.** of the trybe of Ruben were sealed. **xij.** **M.** of the try-  
 be of Gad were sealed. **xij.** **M.** of the trybe of Aser were  
 sealed. **xij.** **M.** of the trybe of Neptalim were sealed. **xij.**  
**M.** of the trybe of Manasses were sealed. **xij.** **M.** of the  
 trybe of Simeon were sealed. **xij.** **M.** of the trybe of Levy  
 were sealed. **xii.** **M.** of the trybe of Isacar were sealed. **xij.**  
**M.** of the trybe of Zabulon were sealed. **M. xii.** of the trybe  
 of Joseph were sealed. **xii.** **M.** of the trybe of Beniamyn  
 were sealed. **xii.** **M.** After this I behelde a loo a great mul-  
 titude (which no man coude nombre) of all nacyns &  
 people/and tonges/stode befoze the seate/and befoze the  
 lambe/cleothed with longe whyte garments and pal-  
 mes in theyr handes/and cryed with a loude voyce saye-  
 ge saluacyon be ascribed to hym that sitteth vpon the  
 seate of our god / and vnto the lambe and al the angels  
 stode in the compase of the seate and of the elders/and of  
 the. **iiij.** beastes/and fell befoze the seate on theyr faces &  
 worshypped god sayenge / Amen/blyssynge and glory/  
 wysdom/and thanks/a honour and power/and myghte  
 be vnto oure god for for ever more. Amen.

The Gospel on the al Hallowes day.

The. v. chapiter of Mathewe. **A.**

**U**hen Iesus saw the people. **ec. ye** shal fynde this  
 gospel on Relike sonday. Folio. **lrv.**



**I**n the Bytel on al Soules day the  
 fourth chapiter of the first Bytell to  
 the Cellalonians. **L.**

**I**n volde nat biethene haue  
 you ygnoraunt/as concernyn-  
 ge then whiche are fallē a slepe  
 that ye sorowe nat as other do which  
 haue no hope/for yf we byleue that Ies-

hus died & rose agayne/euen so then also which slepe by  
 Iesus/will god bringe agayne with hym. And this sape  
 we vnto you in the worde of the lorde / that we whiche  
 lyue & are remainyng in the comynge of the lorde shall  
 nat come ere they which slepe/for the lord hym selfe shall  
 descende fro heuen with a shut & the voyce of the archan-  
 gel & trope of god/& the deed in Chryste shall aryse fyrst/  
 the shall we which lyue & remaine be caught vp with the  
 also in the cloudes to mete the lorde in the ayre/& so shall  
 we euer be with the lorde. Wherfore conforthe your sel-  
 ues one another with these wordes.

The gospel on thy all soules day. the. xi. ch. of ioh. &



Martha sayd vnto Iesus lord yf thou had-  
 dest ben here my brother had nat bene  
 deed / but neuerthelesse I knowe that  
 what soeuer thou askest of god / God  
 wyll gyue it the. Iesus sayde vnto her/  
 thy brother shall ryse agayne. Martha  
 sayde vnto hym. I knowe well he shall  
 ryse agayn in the Resurrecyon at the laste daye / Iesus  
 sayde vnto her: I am the Resurrecyon & the lyfe. Who  
 soener byleueth on me ye though he were deed/yet shall  
 he lyue:and who soeuer lyueth / and byleueth on me/  
 shall neuer dye/byleueste thou this She sayde vnto hym  
 ye lord I byleue that thou arte Chryste the sone of god  
 whiche haste come in to the worlde.

The Psstell on saynt martyns day. Ecclesiasti. xliiij



Cholde an excellēt preest. &c. Ye  
 shall fynde this psstel on saynt  
 Nicholas day. folio. lvi.

The Gospel on saynt Martyns day.  
 The. xvj. chapter of mathewe. B.

A Certain mā redy to take hys iour-  
 neye. &c. ye shall fynde this gospel  
 on saynt Nicholas day. fo. lvi.

The Psstel on saynt katheryns daye.

# The Psyls and Gospels



Worde I byd lyfte vp my  
prayer vpon the erth / and  
besought to be deliuered  
from dethe. I called vpon  
the lord / the father of my  
lord / that he shuld not le-  
ue me helpelesse i the day

of my tribulacyon / and in the day of that  
proud mā I prayled thy name perpetual-  
ly and honoured it with confessyon and my prayer was  
harde / and thou saudest me that I perysshed not & deli-  
uered me out of the tyme of vnyghteousnes Therefore  
wyl I confesse and prayse the / and wyl blyss the name  
of the lord.

**C** The Gospel on saynt Katheryns daye. The. xiiij.  
Chapiter of Mathewe. f.

**A** He kyngedome of heuen is lyke vnto trea-  
sure. &c. ye shal fynde this gospel on saynt  
Margherates day. Folio. lxxvi.

**C** The Psyl on the day of weddyngge.  
The vi. chap. of the fyrst Psyl to the Corynthyans.

**B** Rethen remembre ye nat that youre bo-  
dyes are the membres of Chyste / Chal I  
nowe take the membres of Chyste / and  
make them the membres of an harlot?  
God for byd. Do ye nat vnderstade that  
he whiche coupled hym selfe with an har-  
lot / is become one body / for two (sayeth he) shall be one  
fleshe / but he that is toynd vnto the lord / is one spirite  
fle fornicacyon. Al synnes that a man doth / are without  
the body but he that is a fornicator / synneth agaynst his  
owne body. Know nat ye howe that youre bodies are  
the temple of the holy gost / whiche is in you whom ye  
haue of god / and howe that ye are nat your owne / for ye  
are derely bought. Therefore glozfyfe ye in god in youre  
bodies & in youre spyrytes / for they are goddes.



in Englyshe.

Folio. lxxvii

**T**he Gospel on the day of weddynges/the.xix.  
chapiter of Mathewe. A.



He Pharyses came vnto  
Jesus to tempte hym and  
sayde to hym/is it lawfull  
for a man to put away his  
wyfe for al maner of caus-  
ses. He answered and say-  
de vnto them.haue ye not

read how that he whiche made man at the  
begynnyng made them man and womā/  
and sayde for this thyng shall a man leue father and mo-  
ther/a cleue vnto his wyfe / and they twaine shal be one  
fleshe/wherfore nowe are they nat twaine but one fles-  
he. Let no man therfore put asonder that whiche god  
hath coupled togyther.

**T**he Bystel at burienges/the fyrste Bystell  
to the Cessalonians/and the fourth chapiter. C.



Uolde not brethrene haue you ygnoraunte. &c.  
ye shal fynde this pystell on a ll soules dape.

Folio. lxxv.

**T**he Gospel on burp enges the.xi.  
Chapiter of Johan. C.



Artha sayde vnto Jesus / lordē yf thou.&c. ye  
shal fynde this gospel on al soules dape.

Folio. lxxvi.

**T**here endeth the pystels & Gospels  
of the sayntes. And here after foloweth  
the table of this presented oke.

**T**his is the table wherin ye  
shall vnderstande in what lese ye shall  
fynde the Bystels/and Gospels  
after the vse of Salysbury of  
euery Sondag and holy day in the yere.



The table.



The ppsel on the first son-	The gospel on the same day
day i Aduent. folio. viij.	
Folio. ij.	The ppsel on the sodaye af-
The Gospel	ter Chyrtmas daye. fo. eod
on the same folio eodem.	The gospel on the same day
daye. fo. eo.	on the same folio eodem.
The ppsel on the ij. sodaye	The ppsel on Rewe peres
daye. folio. viij.	
in Aduent. folio eodem.	The gospel on the same day
The gospel on the same day	folio eodem.
Folio. iij.	The ppsel on the twelke day
The ppsel on the. iij. soday	folio eodem.
in Aduent. folio eodem.	The gospel on the same day
The gospel on the same day	folio eodem.
Folio eodem.	The ppsell on the sondaye
The ppsel on the. iiii. soday	wythin the vtas of the Epy-
in Aduent. folio eodem.	phanye. folio. ix.
The Gospel on the same day	The gospel on the same day
Folio. iij.	folio eodem.
The ppsell at hye masse on	The ppsel on the first son-
chyrtmas daye. folio. iij.	daye after the vtas of the epi
The gospel on the same day	phanye. folio eodem.
Folio eodem.	The Gospel on the same sodaye.
The ppsel on saint Steuens	folio eodem.
daye. folio. v.	The ppsel on the. ij. sonday
The gospel on the same day	after the vtas of the Epypha
Folio eodem.	nye. folio. x.
The ppsel on saynte Iohā-	The gospel on the same day
nes daye Euāgelyst. fo. eod.	folio eodem.
The gospel on the same day	The ppsel on the. iij. sodaye
Folio. vi.	after the vtas of the epi
The ppsel on Chyldermas	phanye. folio eodem.
daye. folio eodem.	The gospel on the same day
The gospel on the same day	folio. xi.
Folio eodem.	The ppsell on the. iiii. son-
The ppsel on saynt thomas	day after the vtas of the Epl
day of Caſterbury. fo. eodē	phanye. folio eodem.

# The table.

- The gospel on the same** **Sondaye.** folio eodem
- The ppsell on the fyft son-** **daye after the vntas of the** **Epyphanie.** folio.xij.
- The gospel on the same day** **folio eodem.**
- The ppsell on the Sō-** **day ater weddynges goeth** **out called.xl.** folio eodem.
- The gospel on the same** **daye.** folio.xiii.
- The ppsell on the sonday** **of .k. to the Lorthpās .f. eod**
- The gospel on the same** **daye.** folio.xiiii.
- The ppsell on the son-** **daye.of.l.** folio.eodem.
- The gospel on the same** **daye.** folio eodem.
- The ppsell on a llerwed-** **nydaye.** folio.xv.
- The Gospel on the same** **day.** folio eodem
- The ppsell on the fyrste** **sondaye in Lent.** folio.xvi.
- The gospel on the same** **daye.** folio eodem.
- The ppsell on the .ij. son-** **daye in Lent.** folio eodem.
- The gospel on the same** **daye.** folio eodem.
- The ppsell on the thyrde** **sondaye on Lent.** folio.xvii.
- The gospel on the same** **daye.** folio eodem.
- The ppsell on mydiente** **sondaye.** folio.xviii.
- The gossell on the same** **daye.** folio eodem.
- The ppsell on passyon** **sonday.** folio eodem
- The gospel on the same** **daye.** folio.xix.
- The ppsell on palme sō-** **daye.** folio eodem
- The Passyō on the same** **sondaye.** folio eodem.
- The gospel on the same** **day.** folio.xxi.
- The possyō on good fry-** **day.** folio.xxi.
- The gospel on the same** **daye.** folio.xxvi.
- The ppsell on Ester day** **folio.xxvi.**
- The gospel on the same** **daye.** folio eodem.
- The ppsell on the mon-** **day in the Ester weke.** **folio eodem.**
- The gospel on the same day** **folio eodem.**
- The ppsell on Twisday in** **the Ester weke.** folio.xxvii.
- The gospel on the sam e day** **folio eodem.**
- The ppsell on the wednisday** **i the Ester weke.** f.xix.
- the gospel on the same day .e.**
- The ppsell on the fyft** **sondy after Ester daye cal-** **led lowe sondaye.** fo.xix.
- the gossell on sa .meday .f. xxx**

The table.

The pystel on the second sō folio eodem.  
 day after Ester day. f. xxx. The pystel on Mōday i the  
 The gospel on the same day witson weke. folio. xxxvi.  
 folio eodem. The gospel on the same day  
 The pystel on the thyrde sō folio eodem.  
 day after Ester day. fo. xxxi The pystell on the teweys day  
 The gospel on the same day in the wylsō weke. fo. xxxvi.  
 folio. eodem. The gospel on the some day  
 The pystell on the iij. sō day folio. xxxviij.  
 after Ester day. folio eodē. The pystel on the wednys-  
 The gospel on the same day day in the wylson weke. fo. e  
 folio eodem. The gospel on the same day  
 The pystel on the. v. sō daye folio eodem.  
 aft Ester day whiche is the The pystel on trinyte Son-  
 next sō day before the crosse day. folio xxxviij.  
 dayes. folio. xxxij. The gospel on the same day  
 The gospel on the same day folio eodem.  
 folio eodem. The pystel on corpus christi  
 The pystell on the mōday daye. folio. xxxix.  
 in the crosse dayes. fo. xxxij. The gospel on the same day  
 The gospel on the same day folio eodem.  
 folio eodem. The pystel on the fyrst son-  
 The pystel on the Assen- day after Trinite sondaye.  
 syon cuen. folio eodem. folio eodem.  
 The gospel on the same day The gospel on the same sō  
 folio eodem. daye. folio. xl.  
 The pystel on the Assensyō The pystel on the secōde sō-  
 daye. folio. xxxiiij. day after Trinyte sondaye.  
 The gospel on the same day folio eodem.  
 folio eodem. The gospel on the same day  
 The pystel on the sō day aft folio eodem.  
 the Assensyō daye. fo. xxxv. The pystel on the. iij. sō day  
 The gospel on the same day after Trinyte sonday. fo. xli  
 folio eodem. The gospel on the same day  
 The pystel on wylsō sō daye folio eodem.  
 folio eodem. The pystel on the. iij. sō day  
 The golpe on the same day after Trinite sō day. fo. eodē

# The table.

The gospel on the same day folio eodem.

Folio. xliij.

The psstell on the. v. soday  
after Trinite soday. fo. eode

The gospel on the same day  
folio eodem.

The psstel on the. vi. soday  
after trinyte soday. fo. xliii.

The gospel on the same day  
folio eodem.

The psstel on the. vii. soday  
after Trinite soday. f. eode.

The gospel on the same day  
folio. xliiii.

The psstel on the. viii. son-  
day after trinyte soday. f. e.

The gospel on the same day  
folio eodem.

The psstell on the. ix. soday  
after trinyte soday. fo. eod.

The gospel on the same day  
folio. xlv.

The psstel on the. x. soday  
after trinite soday. fo. eode

The gospel on the same day  
folio eodem.

The psstell on the. xi. Son-  
day after trinite soday. xlvj.

The gospel on the same day  
folio eodem

The psstel on the. xii. soday  
after trinite soday. fo. eode

The gospel on the same day  
fo. xlvii.

The psstel on the. xiii. soday  
after trinite soday. fol. eo.

The gospell on the same day

The psstell on the. xliii. son-  
day after trifi. soday. f. xlvij

The gospel on the same day  
folio eodem.

The psstel on the. xlv. soday  
after trinyte soday. fo. eode.

The gospel on the same day  
folio. xlix.

The psstel on the. xvi. son-  
dape after trinite soday.

Folio eodem.

The gospel on the same day  
folio eodem.

The psstel on the. xvij. soday  
after trinite soday. folio. l.

The gospel on the same day  
folio eodem.

The psstel on the. xvij. son-  
dape after trinyte soday.

Folio eodem.

The gospel on the same day  
folio eodem.

The psstell on the. xix. son-  
dape after trifi. soday. fo. li

The gospel on the same day  
folio eodem.

The psstell on the. xx. soday  
after trinite soday. fo. eod

The gospel on the same day  
folio eodem.

The psstel on the. xxi. soday  
after trinyte soday. fo. liij.

The gospel on the same day  
folio eodem.

The psstel on the. xxij. soday  
after trinyte soday. fo. eode



### The table.

The gospel on the same day folio eodem.

folio. liii.

The ppsel on the. xxiij. son: day the apostle. folio. lviij.

day after trinite soday. f. eo. The gospel on the same day

The gospel on the same day folio eodem.

folio eodem.

The ppsel on the. xxiij. sō: of saynt paule. folio eodem.

day after trisi. soday. fo. eod The gospel on the same day

The gospel on the same day folio. lviij.

folio. liiiij.

The ppsel on the next soday dape. folio eodem.

before Aduent soday. f. eo. The gospel on the same day

The gospel on the same day folio eodem.

folio eodem.

The ppsel on the Dedica: the apostles dape. folio. lix.

cyon dape. folio eodem. The gospel on the same day

The gospel on the same day folio eodem.

folio. lv.

There endeth the table of cyon of our lady. folio. lx.

the Ppsels and Gospels The gospel on the same day

the Sondapes.

folio eodem.

**T**here after folo-

weth the Ppsels & gospels

of the sayntes.

The ppsel on saynt Geor-  
ges day. folio eodem.

The gospel on the same day

folio. lxi.

The ppsel on saynt Marke

the Euāgelystes day. fo. eo.

The gospel on the same day

folio eodem.

The ppsel on Philipa Jas

mes dape. folio eodem.

The gospel on the same day

folio eodem.

The ppsel on the Inuēcyō

of the Crosse. folio. lxii.

The gospel on the same day

folio eodem.

The Ppsel on saīt An-

drwes dape. folio. lv.

The gospel on the same day

folio eodem.

The ppsel on saīt Nicholas

dape. folio. lvi.

The gospel on the same day

folio eodem.

The ppsel on the concepō

of our lady. folio eodem.

The gospel on the same day

folio eodem.



# Tabule.

The ppsel on the natiuyte saynt Iohan the baptyst folio. lxxiiij.	The ppsel on saynt Iannes day. folio eodem.
The gospel on the same day folio eodem.	The gospel on the same day folio eodem.
The ppsel on saynt Peter & Pauls daye. folio eodem.	The ppsel on saynt Peters ad vincula. folio eodem.
The gospel on the same day folio. lxxiii.	The gospel on the same day folio eodem.
The ppsel on the cōmemo- ryon of saint Paule. fo. eod.	The ppsel on the transfigu- racyō of our lord. fo. eodē.
The gospel on the same day folio. lxxv.	The gospel on the same day folio eodem.
The ppsel on the Apslyta- ryon of our lady. folio eodē.	The ppsel on the feest of the name of Iesus. folio. lxxix.
The gospel on the same day folio. eodem.	The gospel on the same day of Iesus folio eodem.
The ppsel on the translatyō of saynt thomas of Caüter- bury. folio eodem.	The ppsel on saynt Laurēs day. folio eodem.
The gospel on the same day folio eodem.	The gospel on the same saūt laurēnce daye. folio eodem.
The ppsel on Kelyke Son daye. folio eodem.	The ppsel on the Assūption of our lady. folio. lxx.
The gospel on the same day folio eodem.	The gospel on the same day folio eodem.
The ppsel on saynt Marga- retes day. folio. lxxvi.	The ppsel on saynt Bartyl- mewes daye. folio eodem.
The gospel on the same day folio eodem.	The gospel on the same day folio eodē.
The ppsel on Mary mag- daleyne daye. folio eodem.	The ppsel on the decollaciō of our saynt Iohan. fo. eodē.
The gospel on the same day folio. lxxv.	The gospel on the same day folio. lxxi.
The ppsel on saynt James daye. The Apostle. fo. eodē.	The ppsel on the Natiuyte of our lady. folio eodem.
The gospel on the same day folio eodem.	The gospel on the same day folio eodem.

### The table.

The ppsel on the Exaltaciō	The gospel on the same day
of the Crosse. folio eodem	folio eodem. lxxv.
The gospel on the same	The ppsel on al hollowes
daye. folio. lxxij	daye. folio eodem.
The ppsel on saynt Mat-	The gospel on the same day
thewes day the apostle. eodē	folio eodem.
The gospel on the same day	The Ppsel on the al Soules
folio eodem.	daye. folio eodem.
The Ppsel on saynt myg-	The gospel on the same day
hels daye. folio eodem.	folio eodem.
The gospel on the same day	The ppsel on saynt mar-
folio eodem.	tyns daye. folio lxxvi.
The ppsel on the trāslacion	The gospel on the same day
of saynt Edward the kyng	folio eodem.
and confessor. folio. lxxij.	The ppsel on saynt kather-
The gospel on the same day	tyns daye. folio eodem.
folio eodem.	The gospel on the same day
The ppsel on saynt luke the	folio eodem.
euāgelystes daye. folio eodē	The ppsel on the same day
The gospel on the same daye	of weddyng. folio eodem.
folio eodem.	The gospel on the same day
The ppsell on the .xi. thou-	folio. lxxvij.
sande virgyns daye. f. lxxij.	The ppsel at buryenges.
The gospel on the same day	folio eodem.
folio eodem.	The gospel on the same day
The ppsel on Symon and	folio eodem.
iudes daye. folio eodem.	

### ¶ Finis tabule.

Imprinted at R<sup>o</sup> Wen  
The pere of our lord.  
M. D. xxxvij.

